THE CHURCH AND ADULT EDUCATION

BERNARD E. MELAND

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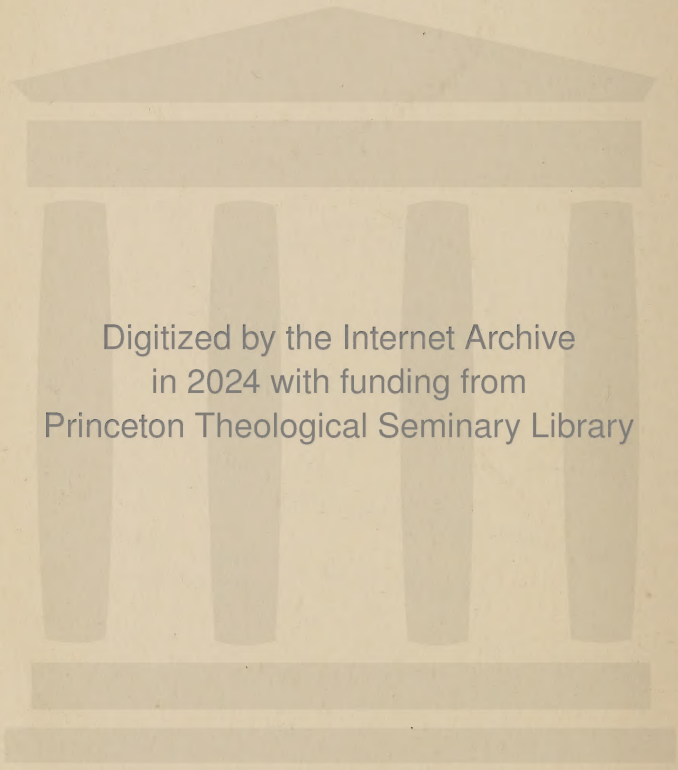
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STUDIES IN THE SOCIAL SIGNIFICANCE OF ADULT EDUCATION IN THE UNITED STATES

A series of studies to be issued over a five-year period by the American Association for Adult Education with the aid of funds made available by the Carnegie Corporation of New York

PUBLISHED

1. *Listen and Learn* by Frank Ernest Hill
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IN PREPARATION

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THE CHURCH AND ADULT EDUCATION

BY BERNARD E. MELAND

AMERICAN ASSOCIATION FOR ADULT EDUCATION

NEW YORK · 1939

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George Grady Press New York

Foreword

DURING the World War pilot photographers rode through the air, crossed boundaries, clicked their cameras, and then dashed back to headquarters to reveal what they had hastily observed. My task in this study has been somewhat akin to that of the pilot photographer. I have tried to get glimpses, here and there throughout the country, of adult education activities now going on in the churches and synagogues. My observations have taken me into the church centers of New York, Detroit, Chicago, and Denver; the Temple grounds of Salt Lake City; and churches along the far West Coast from San Francisco to San Diego. Through other eyes I have peered into meetings of Boston synagogues and New England churches; felt the stir and the pall of long-time projects among the miners and steel workers in eastern Pennsylvania, Ohio, and West Virginia; trailed traveling educational projects into the Old South, and into the far northwestern country of Montana, Oregon, and Washington.

What I have gathered and reported in these pages is but a sampling of significant work being done. What I have omitted or overlooked would doubtless fill many more pages. Enough has been presented here, perhaps, to suggest the scope and character of adult education which churches and synagogues are undertaking.

For much of my information, even the gathering of it, I have had to depend upon many other people. Clergymen, rabbis, and

religious educators throughout the land have been generous in providing me with material. To mention them individually would obviously be impossible, but I acknowledge my indebtedness to them. I am particularly indebted to Harry C. Munro, of the International Council of Religious Education; to Sister Julie, of Rosary College, River Forest, Illinois; and to Samuel M. Blumenfield, of the College of Jewish Studies in Chicago, who, early in my explorations, gave me valuable suggestions. Prior to my study of the field, Jess Ogden made careful inquiry into adult education activities in the churches and synagogues, visiting many centers throughout the country and gathering material as he went. All his material has been put at my disposal and I have drawn heavily upon it. In describing projects among workers, I have used his report of interviews with leaders and church workers in mining areas. My indebtedness to his efforts are therefore evident. Dorothy Rowden, of the American Association for Adult Education, spent several days observing activities of churches and synagogues in New York and Boston, and the results of her investigations have been incorporated in this study. Notes on interviews with Jewish leaders in eastern states were provided by Eve Chappell. Wilbur Hallenbeck's "A Study of Adult Education in Thirty New York Churches," a manuscript prepared for the Department of Adult Education of Teachers College, Columbia University, has proved particularly suggestive, and I have quoted from it not infrequently.

I wish to take occasion, also, to express appreciation to Morse A. Cartwright and Mary L. Ely for their patient and encouraging cooperation during dark days of preparation; and to Everett Dean Martin for his sympathetic counsel and suggestions.

Bernard Eugene Meland

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PART I

OF MOODS AND TRENDS

The Church and the Modern Tempo

WERE a man of ancient or medieval times to saunter through the modern city church or synagogue, as I have had occasion to do often in recent months, he would be bewildered beyond understanding. Doors! Many of them, opening into rooms filled with busy people—busy with listening, learning, or just "doing things." On a tour one Tuesday evening through a prominent city church on the West Coast, undoubtedly one of the most enterprising parish centers along the Pacific, I counted not less than fifteen doors that led into group meetings of one kind or another.

"Here," said the minister, opening a door with obvious pride, "are some of our people listening to a lecture on cooperatives."

So they were—fifty or more men and women, ranging in age from college sophomores to graybeards beyond sixty, too engrossed in what they were hearing to notice our interruption.

"In this room," the minister continued, pointing to an adjoining doorway, "some of our women are planning a bazaar. Across the way our musicians are practicing an oratorio. And in this room to the right," he said, with rising enthusiasm, pointing to a door ajar, "a young married people's dramatic club is selecting a play for its next performance. They're an amazing lot. All

amateurs, of course, except Barnes, the director. He did a bit of professional acting in his time, but was injured during the War and had to give up the work for a while. When he was ready to return to the stage, business wasn't moving fast enough to take him up. He is in business here in the city; but on Tuesday nights you'll find him in this room, coaching lines, putting up sets, or going through some new play, just as he's doing now."

A striking figure he was, too. A dozen younger adults were gathered about him, listening attentively. Now and then one of them would break in with a question. The last one had elicited lusty laughter.

We were coming to the church auditorium. The hum of many voices and the sight of ushers at the door brought my question, "And are you having a meeting here too?"

"Oh yes!" was the minister's quick reply. "The People's Forum. The lecture tonight is on Current Philosophies. We'll come and listen after you have seen the recreation room."

When the door to the vast social room, two flights below the auditorium, had been flung open, we gazed upon a sea of swirling figures. A hundred, perhaps a hundred and fifty, boys and girls, most of them of high school age, were dancing to "swing" as one might find them doing at the Trocadero or the Wilshire Bowl.

What is this phenomenal round of Church Night activity? Has the church finally found its stride? Or has it lost its way, following with enthusiasm many paths, with no clear objective?

The opinion of the churchmen themselves is divided on these questions. "The church is part of the community, and, unless it

is leading the community in the things people are intent upon doing, its doors will close." So say activist leaders who have found their solution for the modern church in more activities.

"No!" insist others. "The church is not a club. It is a place of worship! And if this is forgotten, the church is lost. It may as well close its doors."

However churchmen may resolve this perplexing issue, the fact remains that the church of many rooms and meetings is the symbol of the modern parish. It matters little whether the creed is of Calvin or Arminius, whether the tradition is high church or low, or even whether the building be temple, synagogue, church, or parish meeting house. A comparison of the architectural structure of the modern church with that of traditional edifices gives evidence of the new change of emphasis. Rambling buildings or impressive structures resembling schoolhouses adjoin the sanctuary or church auditorium, eloquently declaring that, in the modern church, education and recreation have joined hands with worship.

In this quickened tempo of today's church are to be seen many significant developments. One is the rise of religious education, with its echoing of the principle of learning by doing. Another is the growth of the social club. In some cases, these clubs are initiated as relief or welfare organizations, but many of them continue on a different basis as their members find satisfaction in learning and working together. Still another development is the transformation of the traditional midweek prayer meeting into family night at the church, sublimating the evangelical concern into a more pronounced social interest.

Most recent among new developments is the interest in adult

education. Since the beginning of the organized adult education movement in 1926, the educating of adults increasingly has become an interest of paramount importance to the churches. Like others in the educational field, religious leaders were greatly impressed by the results of Thorndike's studies concerning the ability of adults to learn, published in his book, *Adult Learning.* They were intrigued, also, by news of the experiences of the Scandinavian countries, especially Denmark, where the folk-school movement had achieved notable results among adults. Reports from Great Britain, where the adult education movement had definitely taken hold, further served to stimulate their interest. With the nation-wide emphasis upon correlating and further developing adult activities, following the formation of the American Association for Adult Education in this country, a new impetus was felt among religious groups to take the church seriously as an educational force in the community.

Pioneers like William Rainey Harper had long anticipated this more general development in adult education through experimental efforts to communicate critical and historical scholarship to church people in the form of popular Bible study, summer schools, extension courses, and weekly institutes. The formation of The American Institute of Sacred Literature in 1889, under the stimulus of Dr. Harper, was the beginning of a significant educational enterprise for adults. It is estimated that "in a single decade Institute courses were pursued by 75,000 students, and in one year the number reached 10,000. Students were enrolled from every state in the Union, every division of the western hemisphere, every important European or Asiatic country, and even from Africa and Australia. Among these were representatives of every Protestant denomination, as well as

Roman Catholics and Jews. Six million pages of printed matter were supplied in the form of directions for study."[1]

Before his death, President Harper arranged for the Institute to be taken over by the University of Chicago. Subsequent directors of its work were Ernest DeWitt Burton, Shailer Mathews, and Georgia L. Chamberlin. Under their competent leadership, this widely influential enterprise continued to operate vigorously for half a century.

The Chautauqua Institution at Chautauqua, New York, founded by Lewis Miller and John H. Vincent more than sixty-five years ago, continues to be an active enterprise in adult education. "Chautauqua Institution is attended by many thousands of people each year," writes Shailer Mathews in *New Faith For Old,* "and has been a great influence in the development of intellectual life in America. In it religion is given distinct recognition, but the Institution itself is not religious. Its interest is quite as great in music, education, recreation, and current affairs. Many outstanding figures in these various fields have had a share in developing its influence."

The Institute of the League for Social Service, another pioneer effort to educate the adults of the churches, organized in 1898, served to provide a clearinghouse for social information as well as to conduct university extension work for social education. "The Institute provided weekly study outlines for adult groups in Sunday schools, Young Men's Christian Associations, and other organizations, and successful classes were organized in many parts of the United States and Canada. . . . It has been estimated that over 40,000 people were reached by these courses.

[1] Philip H. Lotz and L. W. Crawford, *Studies in Religious Education.* Cokesbury, 1931.

. . . In addition to the study outlines, the Institute established a lecture service, providing addresses for churches, ecclesiastical bodies, and ministerial associations. Over five hundred such lectures were delivered during a period of ten weeks."[2]

Along with these pioneer efforts must be mentioned also the courses of study, night schools, and summer institutes developed by the Y.M.C.A. and the Y.W.C.A., which have become extensively established as educational institutions in their own right. The Y.M.C.A. of the City of New York, for example, reports an attendance at formal educational classes of over 350,000 for the year 1938, with more than 183,000 attending informal activities of an educational type—lectures, forums, clubs and groups, educational films, current issues, educational tours, vocational study. Adult education is offered in remedial classes through its evening high school; in vocational courses through trade and technical schools, the New York Institute of Accountancy, and other special agencies; and in cultural courses including art, dramatics, music, languages, psychology, history, and political science. Similar educational opportunities are provided through the facilities of the Y.M.C.A.'s and Y.W.C.A.'s in cities throughout the country. In their educational operations the Christian Associations remain essentially institutes of adult education, catering to individuals beyond college age who are intent upon seeking educational advantages that were not available to them earlier in life.

Within recent years, the center of educational activity among the adults of the churches has been moving steadily toward the churches and the synagogues themselves. Extension courses and special institutes under other auspices continue, to be sure; yet

[2] *Ibid.*

the church and the synagogue seem to be becoming the focal centers for the new ventures. Even where the Christian Associations or similar organizations have taken the lead in organizing and directing adult education activities in a community, as I found to be the case in Denver, the church and the synagogue are the strategic centers through which educational programs are being projected. The modern church is becoming an educating church.

Something more than institutional expansion and the concern to keep pace with a popular movement, however, has brought about this development in the churches and synagogues. Throughout all religious bodies—Catholic, Protestant, Jewish, and Mormon, not to mention minority groups—the pressure of the times is being felt. The pervading sense of confusion among all classes of people has led preachers and rabbis to address their congregations on such themes as "Clear Thinking in Confused Times." The threat to cherished values of modern culture has impelled clergymen, along with enlightened leaders in other fields, to help modern folk appreciate, on the one hand, the achievements of civilization that are still available to them and to understand, on the other hand, the processes at work that are endangering these achievements. The growing sense of insecurity that pervades this country today has made necessary some attempt among church leaders to deal intelligently with so mundane a problem as security in a changing world. Indeed, the flood waters of the changing times have invaded the Gothic sanctuary fully as much as the skyscrapers of Manhattan, and the desire to cope with the rising tide is as evident in the pulpit and its adjoining rooms as in the conference rooms of Wall Street and the press rooms of the nation. It is not so much by choice,

then, as in response to insistent and imperative demands that the church and synagogue have acquired the modern tempo. In assuming an educational role in critical times, they have had to become peculiarly sensitive to implications in the onrush of current events. If today the church sometimes seems to forget that "sense of the eternal" and its traditional heritage, it but reflects the weakness of all modern institutions that strive to confront the issues of an urgent present. If this is lamentable, it is also understandable.

Educator Through the Ages

EDUCATING the adult through the churches is not a new departure. The Jewish rabbi will tell you that "the ideal of adult education has been the leitmotiv of Jewish life through the ages. Not merely the rabbis and the scholars were expected to engage in study, but all elements of the population—the merchant, the butcher, the baker, the candlestick maker—all would set apart time for study early in the morning before the business day began and late in the afternoon when business ended.

"The impetus received from the early synagogues and Talmudic schools helped maintain and preserve this cause of Jewish education even through the Dark Ages. Thus we find in the twelfth century the Jewish philosopher, Moses Maimonides, urging the cause of adult education as a cardinal law of Judaism which every Jew must obey."

Every Israelite must engage in study, whether he is rich or poor, whether he is healthy or sick, whether he is very young or old and has no more strength; and even if he is a pauper who lives on charity or on alms, and even if he has a family to support, he is in duty bound to set aside some time of the day and evening for study. For it is written, "Thou shalt meditate therein day and night."[1]

[1] Samuel M. Blumenfield, "Adult Education in the Jewish Community." Address before Conference of Adult Education, Lake Geneva, Wisconsin, Summer, 1938.

The Catholic priest will point out that the members of the Catechumenal Schools, the earliest Catholic institutions of learning, were mostly adults until well into the third century; that there is evidence of adult education in "the eighth century when the monastic schools were spreading throughout Europe"; and that, while the universities which arose in the eleventh century "were naturally institutions that fostered advanced learning for the more mature youth and the younger adults, . . . the university professors were adult educators more perhaps in the spirit than in the letter."[2]

The Protestant leaders will point to the Reformation as a popular educational movement "in that it passed around to the people the ideas that had hitherto been the possession of the few."[3] They will cite the new form of adult religious instruction which began with the Sunday schools. They will recall, as an outstanding contribution to adult education, the Chautauqua Summer School which started as the outgrowth of a religious camp meeting in the summer of 1874 at Fair Point, New York, with a Methodist minister as its guiding spirit.

The Church of Jesus Christ of Latter Day Saints, commonly known as the Mormon church, will point with proper pride to the fact that "the Church from its very inception has recognized the values of education . . . that the founder of the Church, Joseph Smith, the Prophet, stated that a man is saved no faster than he gains knowledge; that he can not be saved in ignorance, and that the glory of God is intelligence."[4]

[2] Malcolm MacLellan, *The Catholic Church and Adult Education.* Catholic University of America, 1935.

[3] Preserved Smith, *The Age of the Reformation.* Holt, 1933.

[4] *Program of the Church of Jesus Christ of Latter-day Saints.* Manual for the Senior Department of the Mutual Improvement Associations.

That the church and the synagogue have been educational agencies throughout their existence, the records of history will not deny. In fact, until modern times, both the synagogue and the church have been so strategically related to the people and to the inherited culture as to make them the natural centers of educational stimulus for young and old. What the synagogue was to the Jews of the Diaspora, the monasteries became to the people of early medieval times—a center where competent scholars could pursue together, or as individuals, the highest learning of the times; and where eager and industrious people of the community could come as students to share the stimulus of scholarly pursuit, or perhaps just to live in the environment of learning. When the folk movement of the twelfth century, manifest in the work of St. Francis and the rise of the great Gothic cathedrals, swelled the tide of religious devotion, carrying it beyond the doors of the monasteries into centers of the common life, it opened the way for the growth of universities, secular centers of learning, which, nevertheless, were to become lay adjuncts of the church. These church-controlled universities of medieval times were composed of many thousands of young and old adults, ranging from sixteen to forty years of age. They were mature people who promoted their own enterprises of learning. They, rather than the professors, in collaboration with church officials, managed the affairs of administration, even hiring and firing their professors. As Everett Dean Martin has said, the medieval university "was, in a real sense, an institution of adult education."

One thing is to be kept in mind, however, when citing the church and the synagogue as vanguards of learning: Their instruction, without exception, has been weighted with doctrine.

The synagogue imparted the Torah and the rabbinical teaching. The Catechumenal Schools "were organized to meet the need of instructing the converts from paganism." Both the monasteries and the medieval universities provided a theologically centered curriculum. The educational efforts of Protestants and Mormons alike will be seen to have been motivated by the desire to strengthen the individual's loyalty to his faith. This does not dismiss the church's education as learning; but it defines the character, as well as the limitations, of its educational outreach. In so far as this distinctively doctrinal bent motivates their educational efforts, the modern church and synagogue partake of these qualifying limitations; which is the price they pay, or the distinction they achieve, according as one views this matter, in orienting instruction to a selective ancestral heritage.

Toward Enlightened Living

WITHIN the liberal wing of both Protestant and Jewish churches, evidence of a more objective educational interest has been increasing. The facts of science and the culture of today have come within the area of the liberal's interest, replacing the demands of traditional doctrine. With this change in perspective has come also a concern for the growth of the individual in relation to problems of the present.

Reformed Judaism, which came into prominence early in the nineteenth century after the breakup of the ghetto community, has moved steadily toward the ideal of enlightened living. Having abandoned the racial taboos and practices of the traditional faith which had tended to set the Jew apart from his contemporaries, the Reformed Jew has taken up the task of adapting himself to the environment of modern culture with a zeal not to be exceeded, if, in fact, matched by other religious adherents. Under the leadership of such scholarly rabbis as David Einhorn, Isaac M. Wise, Kaufmann Kohler, Emil G. Hirsch, not to mention contemporary reformists of the stature of Stephen S. Wise, this movement in Judaism has been an energetic influence in behalf of enlightened and socialized living in this country for more than a century. Having come to terms with advancing

critical scholarship, both within the historical and the modern scientific fields, the Reformed Jew has been in a position to cope forthrightly with tensions between religion and science and between religion and culture. Jewish educators of the reformed group, trained in the thought of the times as well as in ancient lore, have been pioneers, generally, in implementing present-day educational methods and philosophies in the work of church and community. Some of the most progressive types of adult education activities within organized religious groups have arisen in the reformed synagogues.

Reformed Judaism, like modernism in Christianity, in divesting itself of traditional forms and language, has tended more and more toward what is sometimes understood as a secularist expression of religion; that is to say, it has sought to identify religion with the affairs of the common life in so intimate a way as to remove the traditional distinction between the sacred and the secular. Religion thus becomes not a realm of activity different from the world of common affairs, but a more ethical and significantly qualitative kind of conduct within the common life. This direct identification of religion with modern life accounts for the freedom with which the reformed synagogue and the modernist church open their doors to what seem to the outsider to be merely secular activities. To the reformist and the modernist, these activities are not secular in the traditionalist's sense; they belong in the church, just as the church belongs in society. One who would understand the educational program of the progressive churches and synagogues, as well as the criticisms of their procedure that come from conservative and orthodox centers, must grasp this basic fact.

More recently a new turn of thought has been developing in modern Judaism, seeking to orient Jewish life to the interests

and demands of contemporary times without losing the sense of a vital Jewish heritage. This movement, known as "Creative Judaism," has been initiated by certain progressive groups of American Jews, of which Mordecai M. Kaplan is the leader and spokesman. Contrary to reformists and the Neo-orthodox, who conceive Judaism as a religion, this group insists upon viewing it as a civilization, the result of a peculiar social process, capable of adapting itself to many varied environments. Creative Judaism, they suggest, must strive toward the present fulfillment of this age-old social process, which is the Jewish civilization. Consequently, while the turn toward enlightened living is marked here—as marked, in fact, as in Reformed Judaism—the concern to retain a vital hold upon the ancestral heritage is decidedly more in evidence. The influence of Creative Judaism toward enlightened living among adult Jews is difficult to determine or evaluate, partly for the reason that whatever is projected is undertaken in the context of Judaism itself and thus tends to be regarded simply as religious adult education. Furthermore, the emphasis upon Judaism as a civilization rather than as a religion or a cult impels the exponents of Creative Judaism to minimize the importance of institutional or formal methods of education. "Jews must abandon the notion," writes Mordecai Kaplan in his voluminous work, *Judaism as a Civilization*,[1] "that the Jewish school, or the class for adults, is the primary conveyor of Jewish education." Rather, Kaplan would have the whole collective life of Jews, transformed through adaptation to contemporary life, become the bearer of this heritage. To live within this creative, social process would be to embody and continually to demonstrate the faith and culture that is Judaism.

I mention this new emphasis in Jewish thought because it

[1] Macmillan, 1934.

doubtless represents the present renascence in Judaism and underlies much that is being actively put forth within certain Jewish schools and synagogues in the interest of preparing the modern Jew to live effectively in modern culture within the context of his ethnic faith.

Liberal Protestants have generally labored side by side with liberal Jews in the cause of enlightened living. Like the Reformed Jew, the liberal Protestant turned from traditional interests which had preoccupied the orthodox to do battle with the issues of modern life. The facts of the physical sciences, along with the insights of the social sciences, have been given a priority in their outlook that rivals, if in fact it does not replace, the prestige of inherited doctrine. This openness to new knowledge and the readiness to pursue experimental paths have placed the liberal Protestant, along with the progressive Jew, in the fore ranks of modern educators. Nothing that is knowledge or truth to the man of science is alien to their cause as religious leaders.

Among Protestants, as among Jews, there have been left-wing and right-wing liberals. Right-wing Protestant liberals have hardly gone beyond Biblical criticism in applying scientific principles to religion and life. Their liberalism consists, in the main, of an enlightened and tolerant use of the historical Christian heritage. Left-wing liberals, in going beyond Biblical criticism, have taken hold of scientific concepts issuing from the social and biological sciences and have sought to make the church instrumental in helping people to use these scientific materials intelligently and faithfully in the interest of enhancing human living. Wherever this point of view becomes pervasive, one may expect an active program of adult education, conveying the resources of scientific enlightenment to the people.

Catholicism has not lagged in the pursuit of problems concerning modern culture. That it has maintained a more rigid control over the intellectual quest is obvious. Modernism, in the form in which it developed among progressive Jews and Protestants, was short-lived in the Catholic Church, and such tendencies as began to show themselves within recent years in European monasteries and schools have come to no significant fruition. Nevertheless, an intellectual activity, reviving the philosophical influence of Thomas Aquinas, has become so potent within the Catholic Church today that to call it a renaissance in learning hardly overstates the matter. Protestant clergymen, as well as prominent educators of Protestant leaning, have referred to one exponent of this Neo-Thomist movement as "the most civilized mind dealing with current issues of culture."

Unlike liberal Jews and Protestants, however, the modern Catholic intellectual within the Neo-Thomist movement decries the modern man's dependence upon science and its resources. The Neo-Thomist looks upon all modern forms of thought, including modern philosophy, psychology, and the other social sciences, as being strikingly anti-intellectual in emphasis. For modern thought, they say, regards submental forces as determinant and formative. In this trek toward a denatured humanism they see the source of our cultural confusion, our loss of a center, and our steady slipping back into the control of a subhuman lust for power. The way out for the Neo-Thomist is a true humanism that centers man's life in a transcendent order of value.

In recent years, within the ranks of liberal Protestants, a rumbling of discontent with the man-centered creed of liberal churches has been resounding with growing vigor. Some liberals have abandoned the market place momentarily to meditate

upon doctrine, and not a few of them have paused to ponder the civilized logic of the Neo-Thomist.

Wherever the desire pervades to communicate an enlightened faith and to impel men to relate religion to the problems of culture or wherever men are sobered into rethinking the fundamentals of faith and life, the modern church and synagogue have become energetic centers of learning.

Again, where bias is evident, discrimination is necessary. No venture of learning, even among liberal Jews and Christians, can be taken on face value to be free from an evangelical urgency approximating doctrinal propaganda. Both liberal Protestants and Jews, having abandoned certain orthodox enthusiasms, have seized upon the social objective implied in the Kingdom of God upon earth with prophetic zeal. Thus in projecting their educational ventures they have become crusaders for a better world. The intensity that this sense of cause brings to their labors endows the workers with an earnest and contagious mood; but it infects them also with emotions that often are responsible for their confusing strong impulsions with insight. Similar hazards threaten the efforts of Catholic leaders and scholars. Their diagnosis of modern ills as the social consequences of an anti-intellectualism, evident in modern philosophies and psychologies, generally betrays both the motive and the direction of their intellectual renascence. Neo-Thomists are intent upon one thing: to help modern culture to recover the center which medieval culture lost as a result of the inroads of the Renaissance and the Reformation. While this does not dismiss their significance for modern times—in fact some eminent theorists and administrators in education count

this their chief significance—it nevertheless defines the nature and bounds of their importance for the modern scene.

Whatever is viewed within the modern church or synagogue as educational activity, particularly as it relates to current issues, should be understood in relation to these dominant presuppositions which underlie their efforts and which give them their character and purpose.

PART II

GLIMPSES OF PRESENT SCENES

Adult Activities in the Modern Church

THERE appears to be ample evidence that the churches have become awakened to the importance of adult education and its opportunities. Writing in a Methodist monthly journal as early as 1930, Harry C. Munro, of the International Council of Religious Education, reported "a rapidly growing interest in several denominations in a genuinely educational approach to adult work. A strong impetus," he said, "is being felt from the general adult-education movement." A national executive of a large communion, when asked what he thought of the possibilities of professional work in the adult field, is reported to have said, "It's absolutely the greatest and most strategic field open today."

The zeal with which national church bodies and religious organizations among Protestants, Catholics, and Jews have sought, in recent years, to promote adult education throughout their constituencies is in itself clear indication that officially, at least, educating the adult has become an accepted function of the present-day church and even promises to become basic to all other educational activity within the church. Speaking recently to a gathering of Catholics, Protestants, and Jews in-

terested in adult education, Harry C. Munro quoted one church leader as saying that if the church did an effective job at parent education it could quit worrying about a Sunday school. "Progressive churches," Mr. Munro stated, "have begun to realize that otherwise effective programs of education among the youth of the church are limited by the failure of adults to cooperate with youth groups. Many young people have been discouraged by the indifference, and even opposition, of adult groups. What is the good of talking about youth building a new world when adults are in control of that world? The changing of adult attitudes and behaviors is prerequisite to any further steps toward such social growth."

Convictions like these have led to the formation among Protestant churches of the United Christian Adult Movement. The conference, held in August of 1936, at which this movement was launched, was attended by representatives of twenty Protestant denominations from thirty-one different states and one province of Canada. The movement, therefore, represents a substantial portion of Protestant congregations, and its purpose is to build a unified adult program for American Protestantism. It is administered through a commission that meets annually and represents various types of boards in the national denominational organizations and all national interdenominational agencies. Administrative clearance is effected through the International Council of Religious Education.

One of the concrete steps taken by the movement to extend adult activity among the churches has been the launching of its Learning for Life Program of guided study for adults in the church. Plans for this program were formulated in a preconference committee meeting in May, 1935. The program has

since been adopted by most of the denominations represented at the conference. The General Board of Christian Education of what was formerly the Methodist Episcopal Church, South, announced in a bulletin on the Learning for Life School, adapting the program of the United Christian Adult Movement for use in that denomination, that "over 600,000 men and women are enrolled in the 30,000 adult classes in the Methodist Episcopal Church, South. Several thousand adults," the bulletin states, "take part in study programs conducted by special study groups meeting during the week. Thousands of these classes and special study groups have used and will continue to study elective units (of the curriculum of the Learning for Life School). In fact, the increased use of the elective units . . . represents one of the most significant developments in the Church's program of Christian education of adults that has taken place during the last twenty-five years."

Other Protestant denominations that had developed comprehensive educational programs for adults prior to the formation of the United Christian Adult Movement are nevertheless cooperating, or correlating their programs, with this movement. The Northern Baptist Convention, reported to have been the first denomination to employ an adult director, continues to give active support and emphasis to adult education among its people. Through the American Baptist Publication Society it provides materials for "Schools in Christian Living for Local Baptist Churches," a sixteen-page pamphlet describing aims, types, program, and plan of promotion; Adult Elective Courses; and The Vacation Church Program for Young Adults and Adults.

The Presbyterian Church has likewise extended its interest

in the education of adults. In "Study and Discussion Courses for Adult Groups," issued in connection with the Adult Program of Christian Education, the comment is made that "leaders in the educational work of the local churches have been awakening to the fact that for a number of reasons the Bible classes which meet as a part of the Sunday School each Sunday are not meeting the needs of all the adult members of the church and of the community." . . . "Many adults," it continues, "do not share in the Bible study of the regular adult classes . . . because these classes do not seem to offer them the help which they feel they most need. Instead of resenting this attitude, the leader in adult education in the local church will wish to discover the real needs of these adults and to try to meet these needs." Accordingly, the Board of Christian Education has projected a series of study and discussion courses on Comparative Religion; Christianity, Business, and Industry; The Christian and World Peace; Parenthood and the Christian Home, and other subjects.

The Congregational Publishing Society, in announcing *A Little Handbook on Adult Education,* calls attention to the Learning for Life Program. This Handbook, prepared by the Adult Department of the Congregational Education Society, presents materials for adults selected and arranged for class study, discussion groups, reading circles, and individual use. Among the classifications are The Home and the Family, The Church and the Social Order, Religion and the Fine Arts, and Religion and Science, as well as topics in Biblical and theological fields.

Speaking of The United Adult Movement in its *Adult Education Bulletin,* the Department of Adult Education of the

Congregational Church comments: "Whether it is a reality or merely a hope, it suggests a direction in which adults may go, in fellowship with others of like purpose. This movement may be made the 'spring-board' for a new emphasis on adult education in the Congregational and Christian churches."

The Unitarian Church has long been a pioneer in providing resources for enlightening its laymen upon contemporary religious and philosophical issues. In 1932 the Department of Religious Education of the American Unitarian Association prepared an excellent series of outlines entitled "Courses in Adult Education," covering such areas of study as Comparative Religions, The History of the Christian Church, Religion and Art, Personal Problems in Religion and Ethics, Religion and Social Justice, Modern Philosophies and Psychologies, A Study of Character Through Biography, Practical Psychology and Personal Adjustment, and The Community: A Project in Discovery. These outlines are described as "possible areas for a year's study by adults or by a conference group of adults." Suggestions for supplementary reading are given. For example, under Modern Philosophies and Psychologies, the works of William James, Josiah Royce, Alfred N. Whitehead, W. E. Hocking, John Dewey, Henri Bergson, Irving Babbitt, Paul Elmer More, Everett Dean Martin, and many others are cited. The following outline for Practical Psychology and Personal Adjustment is typical of the suggested themes for study: study of the child and the adolescent, vocational guidance and vocational unhappiness, progressive education and modern emphases in education, problems of marriage and parenthood, the psychology of old age, the adjustment of unmarried persons, other problems in personal adjustment.

The American Unitarian Association has consistently given attention to reading in the home. In 1935, the Association issued, as one of the Religious Education Series, "Sharing Books in the Home," a pamphlet consisting of an essay and a list of books prepared by Marie Cole Powell. Books are grouped under such headings as The World We Live In, The World of Nature, The Story of Civilization, The American Scene, Poetry and Biography. The following year, the Adult Education Committee of the Association distributed an annotated list of books suitable for use by adult groups. This list included volumes on biography, poetry, philosophy, psychology, science, the economic order and social adjustment, international relations, church and state, and so forth.

The Ethical Culture Society has been referred to as "a religious organization wherein effort is centered in education." Every phase of its program is educational in character. The regular services are avowedly educational in intent; the women's organizations have groups studying many phases of civic affairs: men's clubs meet regularly to discuss social and personal ethical problems, and, in addition, they conduct several discussion groups and classes of high order.

The Jewish synagogue likewise reflects the stimulus of the adult education movement. David I. Cedarbaum, of The Educational Alliance in New York City, in a paper presented at a conference in Atlantic City last year, referred to "the phenomenal growth of adult education within the last decade and a half" as "one of the significant chapters in the recent history of American education." "After some thirty years of effort in Jewish education in America," Rabbi Cedarbaum said, "during which the elementary school was the object of all our attentions,

we seem to be renewing an old Jewish tradition. As if by common consent rabbis and educators are calling for a reorientation in Jewish religious education—a broader reorientation in the direction of the Jewish adults.

"The extent of adult education in Jewish life would surprise us if we could but have an approximate estimate of it. Consider, for example, the work with adults in the congregation such as the men's clubs, sisterhood study circles, sermons, lectures, and forums. Add to these the educational efforts of such organizations as the B'nai B'rith, the Y.M.H.A.s and Jewish Centers, the National Council of Jewish Women, the dozen or so varieties of Zionist wings, the Jewish workers' organizations that are particularly active in their educational work, such as the Workmen's Circle and the Jewish National Worker's Alliance. Add to these the thirty-five adult schools of learning, the extension programs and institutes of the Union of American Hebrew Congregations and of the Hebrew Union College, and the recent ventures into the field by the Jewish Theological Seminary. Then include also the output of Jewish literature for adults by the Union of American Hebrew Congregations and Jewish book houses. . . . Think of the few museums, the beginnings of Jewish little theatres and of some excellent screen films recently exhibited. Sum these up—and you can add many more—and you have an array of activity which, quantitatively at least, can be called a substantial program of Jewish adult education."

Among Catholic institutions the National Catholic Welfare Conference operates as the coordinating agency through two councils—the National Council of Catholic Men and the National Council of Catholic Women—which are federations of Catholic lay organizations throughout the United States and

channels through which the knowledge, service, and experience of the Conference are made available to the laity and lay groups.

Organizations with membership in the Councils include the Knights of Columbus, the Daughters of Isabella, the Catholic Daughters of America, the National Catholic Women's Union, the Catholic Order of Foresters, the Catholic Association for International Peace, the Ancient Order of Hibernians, the Third Order of St. Francis, and other agencies like the Catholic Unity League and the Catholic Information Society. Besides the national organizations, there are state and local societies and clubs affording educational facilities to their members.

Adult education as it operates through the churches and synagogues includes a wide variety of programs and procedures. Enough interest in the movement has developed among church leaders and laymen to impel them to provide many kinds of activity in their programs. In fact, they have often, in their enthusiasm, applied the term "adult education" to work that for years has been carried on under the aegis of men's and women's clubs and Bible classes. (Sometimes the change in name results in renewed interest on the part of church members, I am told.) I encountered one program called adult education that consisted simply of a class of fifty- and sixty-year-olds who come together on Sunday morning to exchange opinions on the Hebrews' crossing of the Red Sea. I do not mean to infer that all historical study of Biblical literature and religion is to be excluded from the category of adult education. There are programs conducted by Jewish, Protestant, and Mormon groups, based on their religious heritage, which, in approach and method of study, employ sound, critical scholarship. The College of Jewish Studies is an excellent example. This type of study, which has now be-

come prevalent in the larger synagogues, according to Samuel M. Blumenfield, Dean of the College of Jewish Studies in Chicago, began a decade or more ago as a means of rehabilitating young Jewish adults who had developed a sense of inferiority as a result of widespread opposition. It was hoped that their sense of worth would be restored by giving them a knowledge of their cultural heritage. "The College of Jewish Studies," said Rabbi Blumenfield, "is a contribution to American democracy as well as to the Jewish community. For no country is in health when a large number of its young adults are frustrated by a feeling of inferiority."

While I was in Detroit, I had opportunity to learn something of the work of a College of Jewish Studies among lay members of the Temple Beth El, under the direction of Leo M. Franklin. According to Dr. Franklin, this College has been in existence for twelve years. Once a week young adults of college age and above come to the synagogue to attend courses in the historical study of Jewish culture. Each student is expected to pursue a serious reading program in addition to attending class lectures and discussions. The library adjoining the lecture room is well stocked with standard reference books, including the works of eminent Protestant scholars such as George Foot Moore's three volumes on Judaism.

Over three hundred students enrolled at the opening of Beth El College of Jewish Studies in October of 1938, according to *The Temple Bulletin*—"a magnificent outpouring of young people and old seeking instruction in fascinating courses in Jewish History, the Bible, Jewish Literature and Religion."

The course of study prepared for the Adult Department of the Mormon Church would compare favorably with the syllabuses

of liberal arts courses in the archaeology of the Bible given in many colleges and undergraduate departments of universities. A perusal of its pages reveals that the materials of well-known scholars, such as George A. Barton, R. W. Rogers, Ira M. Price, William F. Albright, and others, have been drawn upon. The 1938–1939 edition of the manual, entitled "Ancient Records Testify in Papyrus and Stone," contains an account of the new archaeological study carried on in Palestine since the World War, giving the findings of Catholic scholars like Père Vincent, of the Ecole Biblique in Jerusalem, as well as the results of American expeditions conducted by Harvard, Yale, and Chicago universities.

Studies of this sort represent a type of adult education which seems peculiarly proper for the church and the synagogue. Not only do they provide valuable information concerning historical heritage, but they also contribute to a critical and discerning appreciation of that heritage which, in itself, is a step toward enlightened living.

Certain Protestant churches have included this historical type of study of religion in their adult programs, but statistics indicate that courses in religion and philosophy are in the minority. Of the thirty New York churches studied by Wilbur C. Hallenbeck,[1] less than ten per cent were offering courses in religion and philosophy. The forms of adult work most frequently found in these churches were parent education, forums on social problems, and discussion groups on social issues. With less frequency classes in English and speech, foreign languages, art, dancing, and handcraft also were offered. There is not evidence

[1] Wilbur C. Hallenbeck, "A Study of Adult Education Activities in Thirty New York Churches."

that these findings are representative of the country as a whole; neither are they totally unrepresentative, I believe, although investigation of offerings in other cities would doubtless reveal different proportions and emphases. A survey of the most active centers of adult education among the churches probably would show a preponderance of interest in the psychological problems of the family and in the public discussion of social issues; but this should not obscure the fact that a considerable amount of adult education along cultural lines is also being pursued.

In order to indicate the representative types of adult activities in the modern church, I shall describe typical enterprises which have come to my attention—public forums; study groups of various sorts, including classes and groups in parent education; special institutes and schools for adults; and other projects devised for educational purposes.

Public Forums

AFTER three months of visiting and observing forums throughout the country, Mary L. Ely wrote, in 1937, "A forum movement is under way in this country. . . . Its tempo is quickening, the elements that make it up are becoming diversified, and the territory that it covers is being greatly extended."[1] Of the eighteen forums described in her study, four (The Sinai Temple Forum and the Anshe Emet Forum in Chicago; the Community Church of Boston; and the San Diego Church Forum) were conducted through churches and synagogues or under church auspices, and a fifth (Ford Hall Forum) was initiated under church auspices. These make up a small percentage of the many church forums that have sprung up in recent years. Practically every sizeable city in America contains at least one such enterprise. Some outstanding examples are: the Cumberland Community Forum, sponsored by the Brotherhood B'er Chayim Temple, in Cumberland, Maryland; the Forum in the Temple Beth Emeth, in Albany, New York; the Community Forum in Beth Zion Temple, as well as the supplementing lecture series conducted by the Rodef Sholom Congregation in Johnstown, Pennsylvania;

[1] Mary L. Ely, *Why Forums?* A.A.A.E., 1937.

the Community Church Forum in New York; the Mid-Winter Institute Lecture Series, formerly conducted by Henry H. Crane at The Elm Park Methodist Episcopal Church in Scranton, Pennsylvania, and the Wednesday Evening Lecture Course at the Central Methodist Church in Detroit, where Dr. Crane is now minister; the Chicago Sunday Forum, sponsored by The Chicago Forum, New England Church, and Northwestern University; The Sunday Evening Club of Chicago; the Sunday Evening Club at the First Congregational Church in Los Angeles; the Unitarian Public Forum at the First Unitarian Church, Los Angeles; the Lecture Series at the Hennepin Avenue Methodist Church in Minneapolis; the Open Forum at the Grace Community Church in Denver; the Open Forum at Temple Israel in Boston; the Forum Lectures at Temple Emanu-El in Providence, Rhode Island; The Fall Forum and other lectures at The Temple in Cleveland.

Most of these church forums have adopted the procedure common to all true forums—a lecture upon some timely theme or issue, followed by questions and discussion from the audience. Their programs list the names of such prominent speakers as Will Durant, Everett Dean Martin, John Haynes Holmes, Glenn Frank, Norman Thomas, Walter B. Pitkin, T. V. Smith, and others.

Ford Hall Forum in Boston is one of the most remarkable and popularly acclaimed public forums that have developed in this country. Like the Cooper Union Forum in New York, upon which it was modeled, it has attracted the interest and enthusiastic following of many types of people of diverse creeds and professions. For thousands of men and women, during the thirty

years of its existence, it has been an unfailing source of intellectual stimulus. Its story is a dramatic one and has been well told by Reuben L. Lurie in *The Challenge of the Forum:*

On October 21, 1898, Daniel Sharp Ford, owner of *The Youth's Companion,* signed his will, disposing of an estate of almost three and a half million dollars. . . . "The need that Christian businessmen should come into closer relations with the workingmen at this time," Mr. Ford stated in his will, "seems to me to be imperative, because of his religious indifference, his feverish unrest, and his belief that businessmen and capital are his enemies. The attitude of his mind and his tendencies forebode serious perils, and Christianity is the only influence that can change or modify them."

Accordingly all his great wealth, with the exception of a trust fund created for the benefit of his daughter, was left for philanthropic and church purposes. To his Baptist brethren, Mr. Ford delegated especially the task of carrying on the work and to the Boston Baptist Social Union, in particular, he left among other benefactions the sum of three hundred and fifty thousand dollars for a building to be erected as its home. . . . The Boston Baptist Social Union voted to accept the legacies and to assume the obligations imposed by Mr. Ford, and as a result there was erected on Beacon Hill, some six years later, the Ford Building, housing numerous offices and also the hall destined to become world famous as the home of the Ford Hall Forum.[2]

The first meeting of the Forum was held Sunday evening, February 23, 1908. The beginnings of this enterprise should be encouraging to anyone attempting a new venture. Crowds were expected, of course. Had Cooper Union not been crowded to the doors? George W. Coleman, then president of the Boston Baptist Social Union, began puzzling as to how to handle the crowds that were sure to come. How handle the overflow? How would the hundreds of men and women be pacified who, with disap-

[2] Reuben L. Lurie, *The Challenge of the Forum.* Gorham, 1930.

pointment, would read the sign, "Hall Full"? The evening of Sunday, February 23, arrived. "Mr. Coleman climbed Beacon Hill on his way to the hall. People walked by him but their errands were elsewhere. Crowds! Where were they? Ford Hall was illuminated in all its brilliance. The doors were wide open with friendliness. The speakers were ready. The musicians awaited the signal. The stated hour came and the chairman stepped forward to call the meeting to order. Before him was a hall crowded to capacity only by discouragement. Row upon row of empty chairs stretched in undisturbed monotony from the platform to the rear wall. Here and there sat men and women, and these men and women, a scant one hundred and fifty in number, settled themselves in silence, and thus began the Ford Hall Forum."[3]

But on the fourth meeting the dream came true: 1,400 were present and 500 had been turned away. From then on, the hall was crowded every Sunday night.

Starting under Protestant auspices, Ford Hall Forum was soon to become an interfaith activity. The figures of 1928 revealed that fourteen per cent of the audience acknowledged Catholic affiliation; forty-three per cent, Protestant. Twenty-nine per cent were Jews; thirteen per cent acknowledged no faith in organized religious groups; one per cent professed belief in minority movements.

The purpose of the Forum—"to aid in the complete development of democracy in America by encouraging the fullest and freest open public discussion of all vital questions affecting human welfare"—has made possible a widely varied program. A series of forty-four lectures dealing with all aspects of the rela-

[3] *Ibid.*

tions of religion and church to our modern life has been the largest unit in any one field. Other series have dealt with such themes as Changing Aspects of Democracy; A Study of Personalities, analyzing the influence and works of Tolstoi, Lincoln, Marx, Gandhi, Robert E. Lee, Walt Whitman, and others; Law —Its Task and Its Conflict with Crime, in which men like Roscoe Pound and Clarence Darrow were instructors; Literature and Life; The Labor Question; The Negro; The Jew; Man, Woman, and Marriage; Psychology and You; War, Peace, and the International Spirit.

Ford Hall Forum is no longer under church auspices. A crisis, growing out of irreconcilable differences, brought that relationship to an end in the spring of 1928. But the church is still its guiding hand. Reuben L. Lurie, the presiding officer of the sessions of The Temple Israel Institute in Boston, I am told, also presides at the Ford Hall Forum and is responsible for the lively discussion that follows each lecture.

The Sinai Temple in Chicago has also been a pioneer in the public forum movement, having launched its first series of lectures in the fall of 1914, shortly after the outbreak of the World War. Its story is one of steady growth, both in size and character of program. During the last thirteen years, attendance figures have "fluctuated between 1,800 and 3,500." "It has been no rare occurrence," says S. D. Schwartz, the director, "to turn away several thousand people because of lack of seating or even standing accommodations." This forum has consciously developed along lines that appeal to a popular audience. Various types of programs have been presented, including lectures, symposia, debates, panel discussions, question-box analyses, and mere conversational discussion. Speakers of every shade of opinion and

interest and with varied affiliations are brought to its platform. "Never has anyone been refused a hearing because of his views," the director stated. "At Sinai, fundamentalists, conservatives, liberals, and radicals of extreme types have been extended the hospitality of the platform."

The broad, popular appeal of this type of forum assures an extensive program, reaching individuals of the community who may have no other connection with the church or the synagogue. "It is not unusual," says Mr. Schwartz, "to find people traveling sixty or eighty miles weekly in order to share in this educational venture."

Like statements could doubtless be made of other forums of this sort. Although the lecture series at the Central Methodist Church in Detroit is conducted in connection with Church Night, at least half of the attendance is drawn from the non-church group.

There can be no doubt that this wide response in itself attests the quality of the forums and is some indication of the value people find in attending them. How effectively they serve an educational objective would probably be difficult to determine. When asked his opinion of the educational merit of the series of lecture forums in his church, one minister frankly replied, "As a lecture program, it is highly successful, and there is considerable enthusiasm for it among the people of the city. As to its educational influence, I am rather skeptical. It is perhaps as educational as any popular lecture course can be."

This seems to me to be a fair appraisal of the public forum. It can not hope to be anything more than a touch-and-go type of education; but occasionally a touch is all that is needed to impel one or more of the listeners to go far beyond this stimulus.

Mr. Schwartz cites an example of this in an article in *Character:* "A woman, the oldest of a family of seven children, had not in youth been able to complete her elementary school education because of the need for her services at home. She was induced by a neighbor to attend a lecture at Sinai on The Psychology of Fashion. She found this experience so novel and appealing that she came again to other discussions on other themes and finally obtained a season ticket and came regularly. Finding these discussions so worth while and discovering for the first time her limited knowledge of the world and its problems, she began to attend other courses of lectures given consecutively on definite themes. This went on for a number of seasons, and when her children grew into high school age, she realized her need for keeping up with them. She then registered at a local college to gain high school credit. When this was achieved, she registered at the University of Chicago. Four years later she found herself accepting a degree at the same time her son received his degree."[4] Variations of this story, I am told, have occurred again and again as a result of attendance on forums.

Another incident reported at Sinai Temple suggests a further means by which the popular forum may lead to a more thoroughgoing educational experience. As one of the features of the 1932–1933 season, Harry D. Gideonse, then professor of economics at the University of Chicago, and Norman Thomas met in debate upon a popular issue on the Sinai platform. The interest stimulated by the debate led to a request for an entire course of lectures on economics by Dr. Gideonse. The course was received

[4] S. D. Schwartz, "The Sinai Public Forum." *Character,* 1:19–22, February-March, 1935.

with enthusiasm by a large attendance and was repeated in subsequent years.

Similar developments have followed other lectures. For example, in 1928–1929, A. Eustace Haydon of the University of Chicago was induced to give a series of eighteen lectures on comparative religion, and Frank O'Hara and Percy H. Boynton, at various times, were invited to lecture on contemporary aspects of literature.

I was amused to hear Mr. Schwartz describe these more intensive series. "We don't like to conduct just mass educational enterprises," he remarked. "So we run these smaller discussion groups on Thursday and Friday evenings concurrently with the large Monday evening forums."

"And how many attend these small discussion groups?" I asked.

"We keep them down to about four hundred," was his reply. "You can't get much discussion beyond that number."

The public forum, like all mass events that are geared to appeal to a large, popular audience, is always in danger of becoming preeminently a commercial project. Even though a nominal charge is made for the lecture series, the numbers swell the proceeds to a sizeable income. The net proceeds of one of the larger forums of the Middle West during last year were slightly more than $7,500. The fact that the program of this forum has been imitated in many other cities throughout the country and that those who appear on the program are eagerly sought as speakers elsewhere would seem to suggest that something more than a desire for educating adults is stimulating such interest. On the other hand, there is no reason to assume, because an enterprise

meets with financial success, that it is necessarily a questionable educational venture. Strange as it may seem for good education and good finances to travel together, it is slightly possible that the two may find each other congenial company. The danger that is always present, however, is that what appeals to audiences and what pays may come to determine more and more the policy of selecting speakers and arranging programs, in which case the educational interest becomes secondary, even incidental.

A type of forum, somewhat different from those described in the preceding pages, for the most part of more serious educational intent, is exemplified in The Public Policy Forum in Denver; the Open Forum at Temple Israel in Boston; the Forum Lectures at Temple Emanu-El in Providence; and the Lectures of the Mid-Winter Institute at Scranton, Pennsylvania. The Public Policy Forum, conducted in St. John's Cathedral in Denver under joint auspices of the Adult Education Council, St. John's Cathedral, the Y.M.C.A. and Y.W.C.A., the University of Colorado, and the University of Denver, restricts its lectures and panel discussions to national and state problems. The program announced for last January and February included these topics: Is Business Being Crippled By Government Regulation? Would Balancing the National Budget Help or Hinder Business? What Should Be Colorado's Tax Policy? Would a Rocky Mountain "T.V.A." Imperil Colorado's Water and Other Natural Resources? Should the Colorado Old Age Pension Law Stand? Be Revised? Be Repealed?

The panels were composed of businessmen, university professors, clergymen, and other professional lay people.

At Temple Emanu-El, in Providence, the forum lectures for 1938–1939 centered in the general theme, "The Jew in This

Day of Crisis." Speakers were for the most part prominent Jewish leaders, although two or three of the lectures were given by non-Jewish members of the faculties of Brown and Columbia universities.

The Open Forum at Temple Israel in Boston in 1938 offered a series of eight lectures on "The Search for Security" which was presented during the months of January and February by such scholars as Edgar S. Brightman, Professor of Philosophy in Boston University; J. Anton de Haas, Professor of International Relations at Harvard University; Thomas H. Eliot, Lecturer on Government at Harvard University; as well as by public leaders like Abraham Epstein, Edwin S. Smith, and H. C. Engelbrecht.

In 1939 Temple Israel Institute, as part of the forum program, held a series of lectures and discussions on "Religion in Action." The program included, in addition to Jewish speakers, Christian leaders like Willard L. Sperry, Dean of the Harvard Divinity School; Albert C. Dieffenbach, Editor of Religion for the *Boston Evening Transcript;* Norman B. Nash, President of the Massachusetts Council of Churches; and Michael J. Ahern, Director of the Radio Catholic Truth Period. Six or seven hundred persons attended each session.

Forums of this sort, as one will see, have a more limited appeal than the large, general forums that draw more than a thousand in attendance. Like the "small" discussion groups of from four to five hundred persons at Sinai Temple, however, they seem to be pointed more effectively toward an educational objective.

A new experiment, a Social Justice Forum, is being tried at the Temple Beth Emeth in Albany, New York, in connection with the regular synagogue services. The Forum replaces the sermon formerly given on Friday evenings once a month. The

entire service is conducted first in the Temple auditorium, after which the Forum is held in the assembly room. "We hold the Forum after services on Friday," Rabbi Bamberger says, "because this brings to the meeting a typical cross section of the congregation, whereas special meetings devoted to social justice problems bring chiefly those who are particularly interested already. By having the Forum in conjunction with the service we also emphasize the essential relationship between Judaism and social justice."

The Forum has been conducted almost without expense for three consecutive years. Some typical programs have been a public discussion on the relation between public relief and private philanthropic and social agencies; a lecture on the cooperative movement by an official of the organization; a lecture, "What Shall We Do With the Criminal?" presented by a member of the congregation employed in the New York State Division of Parole; and a lecture on "The Problem of Medical Care" by a Jewish physician connected with the New York State Department of Education. The policy of the Forum has been to draw upon the resources of Albany and the immediate community for speakers and leaders.

The public forum will always be a popular form of adult activity, especially in the synagogues and the Protestant churches. It is in accord with the tradition of the synagogue and the Protestant meetinghouse. Certainly it provides a ready medium for reaching a large number of busy people with a minimum of demand and a maximum of reward for time and effort expended. I overheard a group of rabbis and ministers objecting to it, however, as a means of educating adults. They seemed to feel that, as it is usually conducted, the church forum or lecture series

simply duplicates what is being done as effectively, if not better, by universities, high schools and junior colleges, and other organized groups outside the church. Such a generalization is not altogether accurate, of course. If they mean that the churches and synagogues are imitating the schools and other public organizations, the objection does not hold. Investigation would doubtless reveal that synagogues and churches antedate the schools and social clubs in this procedure. What is probably true is that since the inauguration of the adult education movement in this country, the schools and social clubs have taken over the public forum and are systematically developing its possibilities with new vigor. Consequently, the church forum appears to be a sporadic rival of these more carefully planned enterprises. The Jewish forums, on the whole, continue to maintain their prestige, although even here there is evidence of recession. I encountered a number of instances where Jewish community forums had been discontinued, doubtless because of rival community forums, and in their place supplementary synagogue lecture series or study programs centering in Jewish interests or adapting current problems to the Jewish situation had been set up.

There is, in fact, a strong feeling among certain Jewish rabbis that the synagogue should not undertake any form of adult education that simply reproduces what nonreligious organizations provide. This attitude is especially prevalent among Jewish leaders who promote the Colleges of Jewish Studies. "Unless the synagogue has something distinctive to contribute," I heard one rabbi say, "there is no occasion for its entering the field." Many Catholic and Protestant churchmen would approve this sentiment. There is a difference of opinion, however. Thus syna-

gogues and churches will continue to conduct public forums as a primary means of educating adults. Many of them, it seems, will doubtless turn to developing courses of study or institutes, employing the lecture series only as an appendage of, or climax to, more intensive class activities.

Ventures in Study Groups

STUDY groups have not attained the prominence that has been accorded forums and lecture series, for unless the activity of the group assumes the proportions of an institute or an extension course it is not likely to be publicized. Yet considerable adult education is being carried on in the churches through study groups. An instance of this unheralded type of study was brought to light last summer by Sister Julie of Rosary College in Riverside, Illinois, speaking to an adult education gathering at Lake Geneva, Wisconsin. "I had a chance conversation with a young man from Louisville who strayed into the office of the Dean at Rosary College on business," she began. "In the course of our conversation he told me that he was a member of the Thomas More Society of Louisville, of which I, among many others, had never heard. I was informed that the Society consisted of ten college or university graduates who formed a study club, meeting every fortnight for discussion of questions of social and political philosophy. The particular member to whom I was speaking had evidently devoted much study to the Corporate State of Portugal. The conversation reminded me that this sort of group is to be found in every city throughout the country. It is a type of adult education which hardly lends itself to in-

vestigation, about which little may be known except personally and, as it were, accidentally, but which ought to be mentioned because it is an encouraging sign. There is so much uncertainty, and peace is so rarely found that one may rejoice at an indication of man's innate love of wisdom and his willingness to exert himself in its pursuit."

The Catholic Church has made peculiarly effective use of the study group method in projecting education for adults. I learned from Sister Julie that well-organized study-club programs are carried on in many dioceses by various organizations. The best example of a diocesan program, she informed me, is that sponsored by Bishop O'Hara, of Great Falls, Montana. In 1931 clubs were organized throughout the diocese under the supervision of a parish study-club chairman who directs groups of ten or twelve. By 1934 more than five hundred study clubs were following a uniform, well-defined program. The subjects undertaken for study deal with religious, moral, and sociological issues treated in the Encyclicals. The leaders are volunteers and have shown great skill and ingenuity, Sister Julie told me. According to a statement made by Bishop O'Hara, the best study-club leader in the Great Falls diocese is a Bohemian farmer who had no more than a year or two of high school education. "What has been accomplished in Great Falls," Sister Julie added, "exemplifies what is being done through diocesan organizations throughout the United States. A recent conversation with a German-Russian servant girl from North Dakota made me realize the splendid results of a well-organized study-club program."

Parish study clubs, with programs devoted to the economic and sociological aspects of contemporary life, are being formed among Catholic women also, according to Sister Julie. "Last

year," she told me, "our Sister Vincent Ferrer conducted a study group for women of St. Angela's Parish at the invitation of the Reverend Father Hayes. The group met every other Sunday, and evinced vital interest. Most of the married women were loath, they said, to deprive their husbands of such an excellent opportunity to become conversant with the problems of their own time, but it was judged best to maintain the original intention of a study club for the women of the parish. Sister was a little fearful that the presence of husbands would deprive the women members of the opportunity of becoming articulate on questions of finance, wages, production and consumption, and cooperative buying." In addition to the direction of this parish group, Sister Ferrer lectured and conducted discussions on economic problems in a North Side Parish.

So important has the study-club program become in the Catholic community that the National Catholic Welfare Conference has set up The National Study Club Committee, which has issued detailed suggestions on planning a study club and how to organize and conduct study circles.

The procedure of the study group method as used in Catholic communities may be gathered from the following suggestions, somewhat abridged, on setting up a group:

Adult education uses study circles as the agency to discover and develop the personal qualities of the minds of the members of the circle, to pool their thought, judgment, and wisdom, and to mobilize them for action in economic cooperation. It is a democratic way of adjusting men to a higher social, economic, and cultural life.

The first thing to do is to talk the matter over with like-minded persons, friends, neighbors, members of your church, fraternal society, etc. Each person should agree to interest one or more friends. Five to ten persons will form a good study circle. The next step is to call a meeting

to discuss the details of procedure, when to meet, how often, what subject to start with. This meeting should also select a discussion leader. . . . As soon as ten members are enrolled in the circle, effort should be made to form a second circle.

What To Study. The first determinant of the content matter to be studied is the very lives of the members of the study circle. The second determinant lies in the needs of the community itself. . . . The third determinant is the unerring rules of human solidarity that are needed to help the members in adjusting their lives in their communities. With these determinants in mind, the study circle organizer will find a motive for study in order to induce the members to study. . . . A credit union, a buying club, a marketing club, a consumers cooperative are enterprises which will not only motivate them to think and study, but will also stimulate them into action.

How To Study. The study program of the circle should always avoid abstract subjects, heavy textbooks, academic definitions. Concrete events of everyday life, of the community, of industry and commerce will supply adequate material to discuss.

Literature on the subject should be on hand as soon as the study circle begins its work of discussion. It should cover the articles, press reports, government releases, pamphlets, and books on the subject. The leader and secretary of the circle should see to it that each member of the circle has a copy of the article under discussion, and is encouraged to read it before the meeting takes place. The assignment of definite projects to different members for subsequent meetings will lessen the leader's work.

The Mormon Church has initiated group study and adult education projects, looking to the cultural improvement of communities. The Adult Course of Study for 1937–38 proposes "to raise the cultural tone of our surroundings by beautifying our homes, our places of worship, and our communities. . . . No adult group should permit this season to pass by without giving careful consideration to these matters. . . . Look about you: first at the interior of your home. What about its color scheme; is it con-

ducive to cheerfulness and a bright outlook upon life? . . . Good pictures need not be expensive. Copies of the masterpieces are quite within reach."

Study groups have been promoted among the women of The Church of Latter Day Saints for a number of years. Originally established as a Relief Society early in the nineteenth century, the women's organization has become essentially a social and educational enterprise. While in Salt Lake City, I took occasion to look through the study programs as far back as 1913. These early programs reveal a surprising amount of attention to interests and problems which have since become features of contemporary study courses in adult education. For instance, in 1913, study was devoted to art and architecture. For the art symposium, "Great American Marine Painters" had been selected. The study of architecture pursued the following problem:

The Mountain Home

Preparations: Let each member design a mountain home for her own family. In this plan provide for a kitchen with stove and work table and shelves; bathroom; if possible, a protected porch including stationary table and cupboard for dishes; place for storing provisions; clothes presses; book-shelves; suitable place for hammock; doors leading to creek; privy; windows in kitchen; screened living porch.

In 1914, art study centered about John Singer Sargent, Whistler, and John Hofen. The architectural group took up problems like interdependence of landscape and architecture; spring landscape study; summer landscape; American architecture—the formative period; the colonial period.

The study programs between 1924–1933 included a preponderance of psychological problems, although some attention was given to modern American poets. One program was devoted to

child study, based upon *The Child: His Nature and Needs* by M. V. O'Shea. Other topics were: Personality Study: Understanding and Controlling Human Behavior; Control Problems Related to Child Health and Protection; Emotional Problems of Childhood; Intellectual Problems of Childhood; Social Problems of Childhood. Standard psychological texts and references were given as suggested reading.

I learned from two of the women in charge of the present work of the Society that similar types of study programs are now being conducted. An examination of one of the programs in a recent issue of their magazine confirmed their observation. The topic for study, very carefully divided into subtopics, was Habit Formation and Revision; and the references for further study included: James's *Psychology;* Overstreet's *Influencing Human Behavior;* Starch's *Controlling Human Behavior;* and Woodward's *Psychology.*

One may not assume, of course, that the quality of educational work indicated by these study outlines is actually being achieved in all of the groups undertaking the programs. The leaders at Salt Lake City admitted that "the results were rather uneven." In some groups, where competent leaders are available, serious work is being accomplished. In other instances, however, the programs amounted to little more than recreational afternoon club meetings, with one or two persons reporting on their reading. The women with whom I talked at the Temple grounds told me that the most effective study groups at present are in rural communities.

Through the Mutual Improvement Associations, the Mormon Church provides a more general and inclusive program of adult education for individuals between ages twenty-three and forty-five. Groups meet once or more a month to review current books

and to pursue carefully planned programs dealing with ethical and cultural problems. Projects are suggested in connection with each study outline.

Protestant churches have undertaken some interesting experiments in making Church Night an educational venture. The Mid-Winter Institute, conducted by Henry H. Crane during his ministry at the Elm Park Methodist Episcopal Church in Scranton, Pennsylvania, from 1931 through 1935, proved to be a successful and intelligent adaptation of the Wednesday evening meeting for the educating of adults, combining the study course and the lecture forum. The Institute ran for a period of eight Wednesday evenings during January and February of each year. Following supper and a social hour, a class period was held from seven to eight o'clock, at which time members pursued a course of study of their choice. The first year seven courses under the general theme, Adventures in Understanding the Art of Living, were offered and included such subjects as The Art of Home Building, Vital Community Problems, The Art of Living with Literature, Life and the Arts. In subsequent years the courses were cut down to four in number. Some of the general themes were Our Changing World, Understanding Our Times, Present-day Pioneering, and Civilizing Main Street. From eight to nine o'clock, following the class period each Wednesday night, a special lecture in keeping with the general theme was given by a visiting lecturer. By integrating the lecture and forum series with the courses of study throughout the eight-week period, the program achieved considerably more cumulative value and provided more opportunity for continuous exploration in a given area of thought than is possible in the forum or lecture series of a more miscellaneous character.

Dr. Crane has now established a similar adult education pro-

gram at the Central Methodist Church in Detroit, conducting it, however, as a Wednesday Evening Lecture Course, which runs throughout the year, instead of as an Institute for a restricted period.

Vere V. Loper, minister of The First Plymouth Church of Denver, began a group of seminars in the fall of 1934 held on Thursday evenings over periods of six weeks. As a first step in setting up the project, he distributed a questionnaire to determine the educational needs of his parish. The inquiry was presented to the congregation and to various church organizations. Time was provided in the service one Sunday morning for filling out questionnaires. On the basis of results, six courses were set up. They included Making Religion Vital to Our Children, Civic Responsibility in Denver, World Relations, Spiritual Values in Contemporary Literature, Modern Interpretation of the Bible, Problems of Religious Thought.

This undertaking has continued to be effective for several years. Community leaders in Denver who have been active in promoting adult education in the city spoke of these seminars as among the best work being done by religious groups.

The Adult School of Religion developed by Russell J. Clinchy of Mount Pleasant Congregational Church in the city of Washington was a similar project. The School ran for six weeks. Group study centered in such questions as How Can We Create Wholesome Attitudes in Children? What Constitutes an Adjusted Life? What Kind of a Social Order Do We Want? Has Business a Responsibility for Economic Security? Competent physicians, psychiatrists, and businessmen were secured as leaders. Following the class period, a lecture and open forum were held on some theme relevant to the interest of the group.

For several years young married couples have been forming groups in a number of the churches in southern California for purposes of social and intellectual stimulus. George Gleason, studying what churches were doing for young adults a few years ago, discovered two hundred and twenty-two such groups in Protestant churches in southern California. Most of them were found in five denominations—Disciples of Christ, Methodist, Baptist, Presbyterian, and Congregationalist. Some groups arose out of a spontaneous demand from young couples themselves, Dr. Gleason reports:

> One of the first groups, organized in 1908, emerged from a young people's class in the Santa Ana First Methodist Church. Four newly married couples felt that they had interests different from the unmarried. . . . They therefore formed the Young Married People's Class. For twenty-eight years this group has had a continuous existence. It now has a membership of one hundred and forty. Following its precedent, new groups of young married people were started in this church in 1913, 1922, 1930, and 1935. These five classes are still functioning.
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> In the Los Angeles First Congregational Church, in the fall of 1933, the Junior Guild, composed of young married women, was meeting in the church, partly for social fellowship and partly for an educational program. Some of the wives proposed that they should have a meeting of husbands and wives together and secure a leader for their discussions. The Young Married People's Round Table resulted. This group of thirty members, all of whom have a college education or its equivalent, for three years has carried on a program of unusual intellectual richness.

On investigating the programs of one hundred and five of these groups, Dr. Gleason found, considering all the groups as a whole, that great emphasis was placed upon social fellowship and Bible study; moderate emphasis upon problems of the social order, including civic affairs, economics, race and international

relations, parent-child relations, and recreation; and only slight emphasis upon marriage and adjustment, health, vocation, home finance, aesthetics, and consumer education. Certain groups, however, gave considerable attention to problems of the home, the most striking example being the Parents' Class of the Pasadena Presbyterian Church. Other church groups emphasized economics and social change.

The First Unitarian Church of Los Angeles has a young adult group which appears to be pursuing a program of unusually high order. They call themselves "The 20–40 Club," and, as their name indicates, they include young adults from twenty to forty years of age. They meet every Sunday night, at which time some competent speaker from the vicinity is invited to address them. Twice a month they conduct seminars, dealing with economic and political problems, social problems, religious and ethical issues, and psychological problems. On one occasion they conducted a Symposium on the Movies with respect to culture, labor, censorship, and education; on another, they sponsored the meeting of the Western Consumers Union in the church and invited everyone interested to attend.

This church also has a mental hygiene class for adults, in charge of a professional psychiatrist, which meets each Sunday morning.

Among the arresting programs of adult education which came to my attention during a recent trip through the Middle West are the Church Night Interest Groups in the First Methodist Church of Evanston. These were born shortly after depression days out of the desire to make the church serve the intellectual and cultural needs of many people of the community who had been cut off from other opportunities through depleted re-

sources. At the suggestion of one member of the church, the minister, Ernest Fremont Tittle, called together some church leaders, including the presidents of all the adult societies. Out of their deliberations came the proposal that eight or ten interest groups be established to convene once a week. When the time came to determine the nature of the groups, there were many suggestions:

"I'd like to be a member of a group to discuss current events. Nothing could be more important at present."

"Couldn't we have a group to review new books?"

"What about an orchestra? I know a man who could lead it; surely there are a number of people who would enjoy playing together."

Then the minister joined in. "I have thought for some time that we should have a group in art appreciation, but if we can have an orchestra, I want to get out my fiddle."

"Art appreciation sounds good to me," remarked a schoolteacher, "and I know just the man to lead the group."

Another volunteered: "I think some adults have a secret hankering to act in plays. Why couldn't we have a group in the reading and production of drama?"

And so the interest groups were set up. The first series of group studies was planned for an eleven-week period from the end of September to early December. Tuesday evening was selected for the meetings because, as one person expressed it, "nobody ever does anything on Tuesday night."

The first series included a variety of interest groups. The largest group followed current events, led by two instructors from Garrett Biblical Institute. A book-review group gave atten-

tion to important books in the fields of fiction, art, and social problems under the guidance of a lecturer on current literature who had done some writing as well. A drama group was led by a teacher of dramatics in Northwestern University. A local architect lectured to thirty or forty people on art appreciation, surveying art from Egyptian and Grecian times to the present. Stereopticon slides to illustrate the lectures were borrowed from the public library. Other groups organized to study religious subjects.

A second series was planned for an eight-week period, but increased attendance and interest made necessary the extension of the program for another four weeks. In addition to the groups set up in the first series, there were study groups during the second twelve weeks in appreciation of music, business ethics, decorative arts appreciation, handcraft, modern missions, and sketching, all led by competent people. For instance, businessmen and two instructors from Northwestern University led the group in business ethics; and a professional interior decorator instructed the group on decorative arts appreciation.

This adult education program continues to be "one of the best things ever attempted" at the First Methodist Church. Some of its later series have included study groups in applied psychology, parent education, astronomy, European and American drama, and great authors and their works.

Of all the projects and enterprises aiming to provide adult education through the churches that I observed, this leisure-time program in Evanston impressed me as being the best general model, applicable, with possible modifications, to almost any community. That the community of Evanston has unusual resources for carrying on this kind of venture is apparent, yet

the people at the First Methodist Church are convinced that many other communities would find this type of undertaking equally successful and profitable. I was told by the minister of the church that several hundred churches, many of them in small communities, had made inquiry concerning the experiment and in most instances had initiated similar projects.

Commenting upon the work in Evanston, Murray H. Leiffer remarked that "in every community there are talented people who have no avenue for the expression of their ability and who would enjoy the opportunity of making a contribution in this way. Usually certain of the teachers in the local high school or college would be both capable and willing. Some well-educated and well-read man or woman could be persuaded to direct a book review or current events group. Other persons would be particularly fitted to conduct groups in music. The situation itself calls forth the leadership." This has been amply demonstrated in a number of very successful undertakings in towns and villages of Michigan. Reporting upon a project in Branch County, Howard Y. McClusky of the University of Michigan, who has been the moving spirit in this experimental venture, said: "It seems that as far as possible the whole front of community interest must be promoted and cultivated if specific projects and separate aspects are to be advanced. Once this fundamental principle was observed and a corporate attack upon community problems was undertaken, the experimenters in Branch County began to unleash significant latent resources which the community itself had not realized were there. Actual financial and material support, talented leadership, and enlightened interest—these and similar assets suddenly became available for community enterprises."

What the experimenters in these Michigan towns discovered will doubtless prove true in any similar venture in adult education among average American communities where an intelligent and socially objective attack upon the problem is made. The same principle found to be operative in these community-wide undertakings would have application in some form to church situations.

The College of Life at the First Congregational Church in Los Angeles is another striking illustration of what can be accomplished where the full resources of a situation are mobilized under intelligent direction. In three years this project has developed into a center of adult education serving, over a nine-month period annually, a total of more than seven thousand adults of southern California. Its courses of study have drawn people from Santa Monica, San Pedro, Long Beach, Whittier, and Redlands, as well as from the immediate environs of Los Angeles. This program of adult education began in the spring of 1936 with fourteen courses and a total enrollment of 379. When the fall term opened in 1938, 3,452 people were in attendance, and thirty-eight courses of study had been set up, three of which were approved for credit by the Los Angeles City Teachers Institute.

The guiding spirit behind this enterprise is Louise Emery, Director of the College of Life. Miss Emery has lived and dreamed adult education at First Church ever since she took over the guidance of the work, and her perseverance has been matched with imagination and a rare capacity for anticipating what would succeed. Back of the college is the history of an emerging city church that has defied hazards, overcome obstacles, and laid hold of available resources—a church whose leaders have thought

success. The result has been an enterprising institutional church with 1,600 laymen in responsible roles of leadership and a membership of more than 2,500, ministering to an aggregate of 122,331 participants within the year.

Directing this phenomenal modern church is the minister, James W. Fifield, Jr. The successfully active church, says Dr. Fifield, is "the church whose program is capable of including people of all ages, of all interests, at all times. Its vertical dimension commences with the Children's Church to age fifteen, then the High School Church, the Church of Youth, and the Adult or Parent Church. The horizontal plane of the inclusive church involves multiple worship with nine worship services on Sunday, Communion seven mornings each week, devotions seven evenings each week." This insistent channeling of energy reserves through organized activities produces a religious institution characteristically American in spirit.

Until this year, the adult education program of the First Congregational Church operated as a phase of the religious education department. With its growth and spread into areas of interest distinct from more clearly defined religious education, it has assumed proportions that have made it necessary to set up the program as an independent organization with a director who gives full time to planning and providing for its activities.

The inclusive policy of the church has been carried over into the work of the College of Life. Some of the courses offered in its first semester included: Family Relations, World Affairs, Best Literature of the Year, Planning Life at Any Age, Applied Psychology, Theory and Technique of Dramatic Production, Poetry, Folk Dancing, Bridge. Courses, with groups meeting each Wednesday evening, were planned for four- to six-week periods.

The second term, opening in the fall of 1937, offered in connection with the Drama Workshop and Little Theatre a series of courses including: Playwriting, Speech Development, Mask-Making, Straight and Character Make-Up, Marionettes and Puppets, Eurythmics, Beginning Acting. The Drama Workshop has now become a full-time activity, distinct from the regular program of adult education. It operates throughout the week from Sunday to Sunday.

In 1938–1939, the curriculum of the College of Life was more extensive. Its feature offering was a historical course in American thought by Lewis Browne, a course accredited by the Los Angeles Teachers Institute. Other courses were: Elements of Finance, How Motion Pictures Are Made, Preparation for Marriage, Home Planning and Decoration, Ballroom Dancing, Vocational Counseling, Creative Writing, Copper-Tooling, The Social Service Program of Los Angeles, World Affairs, Correct English, Know Yourself! Improve Yourself!, Spending and Saving, Leather Craft, Price of Peace in Industry, Public Speaking, Oral French, Japanese Brush Work, Vocabulary Building and Correct Speech, Current Courtesies, Tap Dancing, What's What in Government, Personality and Charm. To these have been added in recent months courses in Radio Technique, Salesmanship, Flower Arrangement, Table Decorations and Favors, Spanish, Pictorial Photography as a Fine Art, The Normal Singing Voice, Occupational and Job-Getting Conferences.

All of these courses are conducted by competently trained people who are substantially paid out of proceeds from the courses. "It is against our principles," the director said, "to expect people to assume leadership of this sort for the church at a rate of compensation lower than they receive elsewhere." Professors from the faculty of near-by colleges and universities

as well as eminent leaders living in the environs have been employed for teaching or conducting the various courses. The two most popular courses during 1938–1939, with an enrollment of approximately one thousand each, were The Road to Nowadays, given by Lewis Browne, and World Affairs, by Claude Buss, Professor of International Relations at the University of Southern California.

In the Riverside Church of New York, where Harry Emerson Fosdick is minister, is to be found another carefully planned and well-directed program of adult education. Hallenbeck's study of ten New York churches revealed that of the extensive adult activity at Riverside, only ten per cent was devoted to adult religious education. The remaining ninety per cent consisted of adult education of a general, cultural character.

The spacious building of this church was planned to serve as a social center for the large congregation and for the neighbors who live in its shadow "on the hill." Every day in the afternoon and evening the large elevators are kept busy taking men and women to and from classes and meetings held in the many rooms in the tower of the church. Monday is given over to women's activities. There are book groups, current events groups, athletics in the church's big gymnasium, arts and crafts classes. Tuesday night is men's night. After a chapel service, the men meet in groups to discuss books, to bowl and play games in the gymnasium. There are two public-speaking groups for men: Some of the members come solely for fellowship; others expect to be orators; others like to hear themselves talk. Wednesday nights Dr. Fosdick gives a series of lectures, which is very well attended. On Thursday evenings the Guild meets. Its membership is composed of people from eighteen to thirty-five. They have an orchestra, a chorus, and a drama workshop where three

groups write, act, and stage and light plays. On Sunday evenings members of the Guild meet again in groups to discuss such topics as civic problems, appreciation of music, personal religion.

In addition to these activities, there are arts and crafts classes working with various materials; classes in tap and in social dancing; a camera club doing advanced work in photography; a science group composed of men and women who take radios and phonographs and other mechanical devices apart to find out what makes them work and who report on new developments in other fields of science.

Except in a few instances, all teachers and leaders of adult groups give their time without charge. In cases where the teachers receive salaries, students are asked to pay a very small fee to cover cost of instruction. The church bears the cost of heat, light, elevator, and janitor service.

Mention should be made also of the work in parent education, for in recent years this interest has become increasingly important at the Riverside Church, but before describing these classes, which will naturally lead to a discussion of parent education projects in other churches, I want to conclude this account of adult education courses of the more general, cultural type with a description of the Rosary College Plan of Education for Leisure. Rosary College is a Catholic liberal arts college for women, located in River Forest, a suburb of Chicago. The members of the faculty are Dominican Sisters. Sister Julie, from whom I had the privilege of hearing the story of the Rosary College experiment, impresses one instantly with her sensitive and intelligent understanding.

The College is an academic institution, embracing and communicating the heritage of the liberal arts as the Catholic tradi-

tion has preserved it, but it is also a vital institution of the present, reaching out into the community with a genuine spirit of helpfulness and social responsibility. The Education for Leisure plan was inaugurated by the College in 1935 as an experiment "to open to mature students who have the leisure and inclination such courses as Child Psychology, Family Welfare, Child Care, Home Economics, Social Ethics, Economic Problems, English Composition and Literature, French Conversation, Catholic Liturgy, History and Appreciation of Art and Music." Classes began with a registration of about four hundred students from River Forest, Oak Park, and other suburban areas and from Chicago. When the program was first announced, the course in Contemporary Literature attracted the largest number of registrants. The next largest was the class in Philosophical Problems. Public Speaking also proved popular. But, said Sister Julie, "we noted a growing interest in the class in economics, called The New Deal, and in successive semesters the courses offered by the Department of Politics and Economics had the largest enrollment and maintained the greatest interest on the part of the students. Attempts of other more erudite departments that shyly proffered courses in Paleography, Biological Problems and Climatology met with a cold response such as scarcely warranted the repetition of the offerings. The learned professor of classics won the undying gratitude of three students, two of whom were Jews, for her course in the history of the book before printing, a fascinating subject, but the College administration doubts the wisdom of using one of its professors in this way.

"It may be," Sister Julie went on, "that the deepening intensity of economic problems that have affected almost all American families in the past four years is responsible for the concentra-

tion of interest in subjects vitally related to contemporary life, rather than in those which are traditionally associated with culture."

The Rosary College Plan of Education for Leisure is still in the experimental stage, but it remains a promising venture.

Let us return to the classes in parent education at the Riverside Church. Two groups are devoted each Sunday morning to the study of parent problems, one arranged for parents of young children, the other for parents of older children. These Sunday morning sessions deal with problems relating to the religious growth of the child as well as with such specific matters as What Parents Ought to Know About Children's Teeth and Their Care; Significance of Standards, Tests, and I. Q.'s to Parents and Teachers; and other practical matters. Besides the Sunday morning classes in parent education, Friday morning lectures are provided by some competent person in the field of child care. One series dealt with the theme: Laying the Foundations of Personality and Character, and took up such topics as The Role of the Parent in the Early Years; The Question of Obedience; How to Balance Freedom and Authority?; and First Steps Toward Emotional Maturity. People with special training from Columbia University and other centers lead these groups and on occasion give lectures on related themes.

Parent education has become a prominent part of the adult education program in many churches. An investigation made in 1931 of what the Protestant churches were doing in parent education disclosed few undertakings, Harry C. Munro stated in a publication issued at that time. Yet after a survey of ten denominations, H. Lee Jacobs reported in *Religious Education* in September, 1930, that "one of the more important specific trends in

the field of adult religious education may be seen in the emphasis now being placed upon the education of parents. Leaders of children are becoming convinced that the best possible way to care for the needs of growing children is through working for a broader intellectual outlook and for better skills on the part of parents. This conviction has given rise, in a large number of church schools in practically every important denomination, to parent-teacher associations, child study clubs, and so forth."

Whatever the situation may have been a decade ago, it is clear that in recent years considerable attention has been given to this phase of adult education among Protestant churches, as the account given by Regina Wescott Wieman in *The Modern Family and the Church*[1] indicates. This growth of interest in parent education among Protestants has been stimulated by a number of agencies. The Committee on Marriage and the Home of the Federal Council of Churches of Christ in America, working in close cooperation with the American Social Hygiene Association, has provided a wealth of material in this field and has actively promoted the development of study courses for young people and parents in churches and through field conferences, especially in large cities. Since 1931, the International Council of Religious Education has sponsored a Joint Committee on Family and Parent Education, which includes among its members representatives from the Federal Council of Churches, the National Congress of Parents and Teachers, the National Council of Parent Education, and the Child Study Association of America. Its distinctive contribution has been the preparation of the "International Curriculum Guide" and the Learning for Life Program. Perhaps the most pervasive stimulus toward develop-

[1] Harper, 1937.

ing parent education in Protestant churches has come from individual specialists, like Regina Wescott Wieman and Blanche Carrier, who have traversed the country, going from community to community, speaking to church groups and conferences of ministers, conducting institutes lasting a week to ten days, as well as consulting with individual leaders and with the men and women of the churches whose family life has demanded expert counsel. The itinerary of Dr. Wieman's engagements alone would be a fair index of the parent education being carried on through the Protestant churches. On one occasion I witnessed several hundred men and women crowded into a large assembly room of a Methodist Church in Berkeley, California, wrestling with problems of the parent under Dr. Wieman's guidance. I remained at the meeting the better part of two hours, while hundreds of others, after a brief recess, returned to continue throughout the afternoon. The next morning I found Dr. Wieman in the midst of some two hundred or more ministers from all sections of California, grappling with problems of the family with which the church could deal. These scenes have been re-enacted many times, not alone in California, but in Colorado, Kansas, Ohio, New England, as well as in the deep South.

To enumerate sample programs of parent education in Protestant churches which have come to my attention would prove to be tedious. This seems to be one type of adult education that has come to be accepted as significant by both the laymen and the leaders in the majority of progressive churches. In the main, the quality of educational work done in this field seems to be of an exceptionally high order.

Considerable attention has been given to this phase of adult work in the Catholic Church. In 1931 the Family Life Section of

the Department of Social Action was set up by the National Catholic Welfare Conference. Under the guidance of a special director, Edgar Schmiedeler, formerly professor of sociology in a midwestern Catholic college, its work extends into such fields as home economics, parent education, and family relationships. While religion is given special emphasis, the aids offered by sociologists and other scientists are employed in the preparation of studies and programs. The projects and methods of carrying them out include: "Developing and disseminating a popular and advanced literature on marriage and the family, and on parent education; aiding in the development of study clubs dealing with family topics and encouraging individual reading and study of family literature in the home; encouraging the development of Catholic leaders in the field, particularly by urging due provision in schools and colleges for courses on Christian marriage, the family, and parent education, and by encouraging the formation of voluntary study clubs in Catholic educational institutions; fostering an interest in family study among Catholic young people outside the school system through such media as sodalities or other young people's organizations." Striking experiments, such as that conducted in Great Falls, Montana, under Bishop O'Hara, have been described in a foregoing chapter of this book.

Traditionally the Jewish Synagogue has given attention to the problems of the family, though instruction has generally taken the form of initiating members into the practices of the cultus. Today, especially among the more progressive synagogues, parent education is assuming a scientific turn. Temple Israel in Boston, for instance, included among its extension courses for 1937, a series of round-table discussions on The Family, dealing

with such subjects as The Stable Home in a Shifting World, The Nervous Home, Character Building in the Home, Growing Up With Our Children, Sex Education in the Home, Helping Your Child Choose a Vocation, Juvenile Delinquency, and so forth. In November of 1938, Leo M. Franklin announced the opening of a School for Parents at Temple Beth El in Detroit, which held ten weekly sessions. The School was a part of Beth El College of Jewish Studies and was led by the rabbis of the Temple, members of the faculty of the School of Religion, and experts in the field of child guidance. In connection with the educational program of Temple Israel in Boston, during the year 1938–1939, a child study class, under the sponsorship of The Sisterhood of the Temple was projected. The specific purpose of this undertaking was to deal with the religious needs of the Jewish child, supplementing the work done by the various nonreligious parent education groups. Among the topics discussed were: Religious Perplexities, Adolescent Cynicism, Embarrassing Questions Asked by Children, and Practical Suggestions for Religious Instruction in the Home. In a paper presented at the Conference on Experimentation and Research, arranged by the Commission on Jewish Education, held in Atlantic City in 1938, David I. Cedarbaum said, "There is scarcely a church which does not have some forms of . . . parents' groups for parents of young children, parents' groups for confirmands, and parents' groups for adolescents, and marriage clinics."

Regina Wescott Wieman, in *The Modern Family and the Church,*[2] reported that "the rabbis of the more progressive synagogues are doing a considerable amount of counseling on family problems, as well as promoting premarital education, in so far

[2] Wieman, *op. cit.*

as their time allows. In the great majority of instances, this education is limited to an interview before the wedding ceremony. A few rabbis have a full-time professional psychiatrist on the church staff, particularly for the work with the parents on behavior problems and guidance of youth. Some others refer those in difficulty to professional workers."

Leo Franklin, of Temple Beth El in Detroit, told me during a visit at the Temple last summer that he utilizes every confirmation as an occasion for a careful interview with each child, primarily for the purpose of discovering any personal habits or handicaps which should be dealt with by the professional psychologist or psychiatrist. The results of the interview are made known to teachers involved and to parents. Sometimes the interview leads simply to counseling the child and the parents. Occasionally, however, it results in bringing in an expert psychologist to counsel with the child and the parents. This significant use of the religious rite suggests that, where intelligent guidance is given, ceremonials may become fruitful agencies in the socialization of human lives.

Projects for Social Action

EDUCATING through action has proved to be a successful method of adult education in churches. The advantage of this procedure over forums and study courses is that it enables the people of the churches to apply their energies to useful, even necessary, tasks in the community. In doing them they become educated concerning new significant facts and the methods of laboring together toward common ends. There doubtless are many enterprises of this nature being carried on by churches in various parts of the country, but the ones that have come to my attention are chiefly in the middle western and far western areas.

A group of church leaders, among them a Jewish rabbi, a professor of a theological seminary, and a dean of a university chapel, were lunching together at the Quadrangle Club at the University of Chicago. The conversation turned to unsatisfactory conditions in the city of Chicago and methods of improving them through a scientific approach to the problem of reconstruction. Out of this casual luncheon conversation a significant city-wide project was launched under the slogan "Re-thinking Chicago." Preparations were made for a series of project studies, looking to the enlightenment of church people concerning the problems of Chicago and intelligent ways of solving them.

A study made by Shirley Greene for a Master's Degree at the University of Chicago was published under the title *Re-thinking Chicago: An Experiment in Christian Community Building*[1] and served as the text for further group study in the churches. A manual on problems, setting forth suggested topics and projects, along with a carefully prepared bibliography of social science studies on the city of Chicago, accompanied the text. The outline of topics included What is Chicago?; City Builders; Making a Living; The City Hall and the Politicians; Divorce, Desertion, and Suicide; School and Press; The Underworld and the Gang; Ways Out.

Projects suggested for those undertaking the study were trips to the Chicago Plan Commission Headquarters and to the Board of Trade Building Tower; visits to the Art Institute, the Field Museum, the Aquarium, and the Planetarium; a tour of the North Side, including "Bughouse Square," Eli Bates Neighborhood House, and Merchandise Mart; visits to the Stock Exchange, City Hall, the Divorce Court and City Orphanage, a newspaper plant, a radical forum, the Boys' Court.

The study offered no ready-made answers to the problems raised, although it did present some efforts that have been made and are being made toward improving civic life in Chicago.

Another unique type of educational extension combined with social survey among urban churches which came to my attention during my inquiries in Chicago is the work of the Department of Research and Survey of the Chicago Congregational Union and The Chicago Theological Seminary, conducted principally under the direction of Samuel C. Kincheloe and Arthur E. Holt. At the request of local churches, the research workers of the

[1] University of Chicago, 1935.

department go into the community and collect pertinent facts concerning population trends, business developments and tendencies, the financial condition of the community, delinquency situations, the degree of illiteracy, and other data which need to be considered in the program-making of the churches. They then turn the searchlight upon the churches themselves, considering historical or current data bearing upon the churches' health and possibilities, as well as the reactions of members of the congregations to possible steps toward improving the church situation in the community. In the light of their investigations, the research experts report to the congregation that requested the survey, suggesting possible lines of action. "We never tell them what they should do," said Dr. Kincheloe. "We offer them alternatives with arguments for and against, and leave the decision to them." The members of the church come together and deliberate upon the data that are presented. Sometimes the best decision seems to be to do nothing. Then again, there is an obvious demand for action. One such survey in a community in central Illinois led to the federation of all the churches. The important thing, Dr. Kincheloe insisted, is that this procedure supplies the people of the community with information concerning their churches and the community in which they are to help develop the churches' future. It impels them to respect facts and to proceed with scientific accuracy when those facts seem to demand action.

The use of social science techniques in studying church situations is not a new procedure, to be sure. It has been extensively employed through agencies of the Federal Council of Churches and in studies by H. Paul Douglass, Edmund deS. Brunner, Benson Y. Landis, F. Ernest Johnson, and others, but the devel-

opment of such facilities within a church organization, and the educational use of them in the manner I have described seems to be a new, important trend. That churches are availing themselves of this intelligent kind of fact-finding inquiry and stimulating their people to study, deliberate, and act in the light of sound data is indeed evidence that there is health in them.

A singular example of a church-wide project in adult education is the ambitious program of social action undertaken by the Congregational churches. In the spring of 1934, an adventurous and socially minded group of Congregationalists, under the stimulus of Arthur E. Holt of the Chicago Theological Seminary, proposed a new kind of churchmanship which would avail itself of the most competent and pertinent facts bearing upon social situations, and, in the light of this information, project such social action as seemed feasible. There are problems, argued Dr. Holt, growing out of the church and state relationship, the rural and urban conflict, capitalism and labor, and racial justice, which the church and church people will be compelled to confront in the very near future, but which they will be incapable of facing intelligently unless some effort is made to enlighten them upon these issues. The Congregational churches, he urged, should take steps to bring together a competent group of research workers and commission them to gather facts bearing upon these problematical areas. These facts should, in turn, be made available to the local churches, and, looking to some specific project in social action, the formation of study groups should be encouraged. Holt's proposal was presented to the Congregational Council, which met in Oberlin, Ohio, in June, 1934, and the result was the establishment of the Council for Social Action.

Two very interesting projects, both of which have taken the form of adult education, have been initiated by this Council. The first was a Peace Plebiscite, conducted in the fall of 1935, in which over 2,500 Congregational churches participated; the second was an Economic Plebiscite, conducted in 1938 which, though not so successful as its predecessor, nevertheless proved valuable as an educational venture. The Plebiscites, in each case, were set up by social action councils in the local churches, using study-guide materials provided by the staff of experts of the Council for Social Action. After a six-week period of study and deliberation, the members participating were given opportunity to commit themselves to some specific form of action by balloting on alternative proposals. The results of the balloting in 2,500 local churches were then sent to the Council, tabulated, and given wide publicity. Over three hundred newspapers printed the story of the Peace Plebiscite, and numerous magazine articles and editorials took note of it. In the judgment of the Council for Social Action and of ministers who helped to initiate the projects, the primary value of the Plebiscites lay in the educational opportunities which they offered. At Claremont Community Church in California, for example, professors in the social sciences from the faculties of Pomona, Claremont, and Scripps colleges were secured as study-group leaders. Their task was to present and critically interpret the data that had been provided by the Council and to lead the discussions that followed their presentations. Six meetings were arranged in the Community Church, and student groups, conducted along the lines of the church groups, met in the colleges. As a result, some nine hundred individuals participated in the final balloting, the largest single return submitted by any local church.

For a number of years the American Friends Service Committee, in cooperation with the Council for Social Action of the Congregational Churches, has sponsored a series of Institutes of International Relations during the summer. Ten such institutes were conducted in various parts of the country in 1939. If the Institute in Whittier, California, which I had occasion to observe, was at all representative of the conferences held elsewhere, these institutes must be ranked high as educational programs for adults. Lecturers like Gerald Heard, Harry D. Gideonse, Guy E. Talbott, and other eminent authorities in the field of international relations were heard in series of three or more addresses. Each morning a panel composed of experts held discussions. Approximately two hundred people were in attendance on the mornings I visited the Institute. The majority were adults beyond forty, though there were several groups of youths of college age. College credit may be given for attendance at the Institute, and a minimum two-hour credit is accepted by the California State Office of Education toward teaching credentials.

Similar social-action projects in the form of educational enterprises are undertaken by the Department of Social Relations of the American Unitarian Association; the Department of Social Education and Action of the Presbyterian Church; the Board of Education of the Methodist Episcopal Church; the Social Relations Department of the Protestant Episcopal Church; the National Social Service Commission of the Northern Baptists; not to mention activities fostered by interdenominational agencies like the Federal Council of Churches, the National Council of Y.M.C.A., National Board of Y.W.C.A., and the International Council of Religious Education.

Church Federations in various cities have promoted educa-

tional work on an interdenominational basis through institutes and special study courses which, in some instances, have achieved notable results. In 1930, in anticipation of a State-wide Conference on Politics, Economics, and Citizenship in connection with the Massachusetts Tercentenary, the Massachusetts Federation of Churches prepared discussion courses on seven vital problems of modern life. The series included detailed outlines for such topics as The Social Function of the Church; The Family; Christian Citizenship; Personality, Property, and the Social Order; Economic Problems, Industrial and Rural; and International Education.

In the fall of 1937, at the suggestion of the Federal Council of Churches, the Chicago Church Federation, along with Federations in other cities, projected a series of Schools in Christian Living. Twenty-five hundred people participated in the ten Chicago schools which were held in churches in various sections of the city over a period of a week. Seventy-five counselors and faculty leaders, many of them from universities and theological seminaries in the city, led discussions and gave lectures. The courses dealt with social and international problems and with home and family life. W. C. Bower, of the University of Chicago, who was chairman of the Chicago Schools in Christian Living, reports that "from almost every school came the request to repeat the experiment another year." Speaking of the undertaking as a national experiment, another leader reported that "experience across the country seems to prove that it resulted, for the most part, in being adopted as a major item in the field of adult education."

An interdenominational project of significance in adult education has been conducted by the Religion and Labor Founda-

tion in the form of a series of traveling seminars. These seminars have proved particularly effective in the South and the far Northwest. Groups of churchmen, representing the Foundation, go into various parts of the country and, after carefully laying the groundwork in a community, conduct a seminar for clergy and laity under the auspices of a local church or group of churches. The seminars provide for a discussion of topics in the industrial field on which there is a difference of opinion. The conference method is used to bring together local leaders of labor and capital in an effort to arrive at a genuine understanding of the positions and sentiments of both parties. In many instances the results have been highly commendable and the educational value considerable.

Commenting last summer upon the present social emphasis in adult education among Protestants, Harry C. Munro remarked that "education for social action is the hot spot in adult education in Protestant churches. It represents the one singular emphasis, in so far as Protestant adult education has achieved a distinctive trend."

I found, however, that education for social action is a dominant emphasis also among other religious groups. The Union of American Hebrew Congregations publishes a series of tracts dealing with such subjects as Judaism and Democracy, Judaism and Socialism, and Judaism and International Peace. The pamphlet by Abraham Cronbach, professor in Hebrew Union College, on "The Social Outlook of Modern Judaism" is an illuminating interpretation of the social point of view of recognized Jewish groups such as the Central Conference of American Rabbis, the Rabbinical Assembly of America, the Union of American Hebrew Congregations, the National Council of Jewish Women,

and the National Federation of Temple Sisterhoods. Some of the subjects considered are Friendship for Labor, Rabbis as Mediators, Coping with Unemployment, Children and the Aged, Housing, Civil Liberties, and Social Justice.

The importance of educating the public for social duty, says Rabbi Cronbach, is recognized by the rabbis. The conservatives have adopted extensive resolutions on the subject, the Reform Rabbis have promoted numerous regional conferences for laymen on social questions, and have instituted in every congregation a committee on social duty and action. The establishment of a Laymen's Commission on Social Justice was the result of efforts by Reform Rabbis. As a part of the program of Jewish education of the Union of American Hebrew Congregations, The Commission of Synagogue Activities sponsors the study of social questions. The Rabbinate as a whole, observes Dr. Cronbach, exerts on the laity a steady pressure toward a wider social outlook.

The zeal of the Catholic Church in promoting social education among adult members is well known. Through the Catholic Conference on Industrial Problems, well named a "Travelling School of Social Thought," it carries on a continual and systematic program of social education. The Conference was organized in Chicago in December, 1922, at the Loyola University School of Sociology under the impetus of the Department of Social Action of the National Catholic Welfare Conference. Its purpose is to study and understand industrial problems in the light of Catholic teaching and to advance the knowledge and practice of this teaching to industry. The conference method and open discussion are used to carry on the work. Conferences have been held in many of the most outstanding dioceses in the

United States. Looking through some of the Conference reports, one comes upon such subjects as Wages and Working Conditions in Relation to Unemployment Relief, Income and Economic Progress, The Encyclical and Organized Social Justice, Stabilizing Labor in the Agricultural Districts, Consumers' Cooperatives, A Solution to Agricultural Labor Problems, Cooperatives in the Field of Industry.

Following the Conference meeting in Denver in 1932, *The Christian Century* declared that "the Catholic Church of this region has demonstrated again its superior leadership in the field of the social application of religion by its Conferences on Industrial Problems." In 1933 *Organized Labor,* a San Francisco paper, commented: "The Conferences have been a medium of eliminating many misunderstandings between employers and employees, and in a great many cases have brought employers and employees together in frank discussion and thoughtful consideration of problems that are not only of mutual interest to the employer and employee, but are also of tremendous interest and importance to the American people." *The Des Moines Register* in 1937 suggested that "the Catholic regional conference here ought to be but one of a thousand such activities by men of good will, whatever their race or religion. It represents the most hopeful of methods—the method of studious, zealous, cooperative probing into conditions, causes, ultimate purposes, and ways of marching together toward their realization."

These testimonials, largely from non-Catholic writers, give evidence that the Conferences, whatever their limitations, have singular educational merit and influence.

The achievements of the Mormon Church in the socialization of its communal life and the education of its members in eco-

nomic problems bearing upon the group life are well known. Through its efficient "stake" organization and the persistent efforts of The Relief Society and Mutual Improvement Associations, operating as social service agencies and educational forces, The Church of Jesus Christ of Latter Day Saints has been able to maintain an enviable standard of economic and social solidarity. This became particularly apparent during depression days, when the Church assumed responsibility for the social security of its members. The Mormon Church has been a society within a society, and therefore its social efforts have been confined almost wholly to problems of its own constituency.

Workers' Education in Churches

MORE than ever before, the churches have begun to interest themselves in the worker, and in some instances have projected rather remarkable enterprises in workers' education.

The Friends (Quakers) Church has been particularly aggressive in promoting education in mining and industrial areas. In February, 1934, the American Friends Service Committee, cooperating with the Federal Council of Churches, undertook an experiment in community cooperation and adult education in the coal fields of eastern Ohio and West Virginia. Among other accomplishments, including the creation of library facilities, adult education classes of miners and other residents were formed. In the spring of 1934, there were classes in English, Parliamentary Law, and Public Speaking. By February of 1935 the course offerings had grown to twenty-one in number, and two hundred and fifty people had enrolled. These groups met for twelve weeks. The work has continued to be operative in seven different mining communities in this region.

A project similar to the eastern Ohio enterprise has been undertaken in the Los Angeles area, and in the vicinity of Pittsburgh a rehabilitation project among miners has been under way for some time. Jess Ogden, who visited this coal mining area

and talked with both leaders and workmen, tells this story of the Pittsburgh project:

"About sixty or seventy miles southeast of Pittsburgh lies a section of country where people are facing a terrific problem. It is a coal mining district, in which there are many small, independently owned mines. Whenever the price of coal goes down; whenever a fever of labor unrest sets in; whenever business gets bad enough to frighten the mine owner, the people of that community are thrown out of work or into such sporadic work 'on the side' as they can manage to obtain. When conditions improve and the mines are reopened for business, the people are put to work in three shifts and so quickly work themselves out of a job again.

"Add to this more or less uncomfortable situation the fact that engineers have estimated that the mines in that district will have worked themselves out in about fifteen years.

"Why don't the people go elsewhere? Where? To another mining community where the miners are idle more frequently than busy? How will they get there? The babies—and there are always babies—can't walk. And if they could somehow be carried, the chances are that their fathers are already black-listed. And if they are not black-listed, the chances are that they owe so much money to local stores that they can't leave. Besides, their homes are in Fayette County, and it's well-nigh impossible to get people to leave their homes, even in flood country, let alone in Fayette County with its rolling hills and the mines that aren't worked out yet. And so the Fayette County miners do not move. They wait.

"Tucked away in a saucer of two-hundred-odd acres in the hills of Fayette County is the Rehabilitation Project of the

Friends Service Committee. The Friends apparently see quite clearly that rehabilitation must be a slow process and that the individual himself must initiate it. They are so thoroughly convinced of the truth of this theory that they are willing to give time and money to prove it. That attitude is rare these days. They send young couples out to a stricken area; they insist that they become part and parcel of a community. When a man and his family have demonstrated that they can tote their load; that they are willing to face a new chance together and to make a present sacrifice for an honest-to-goodness future gain, the Quakers, through the Rehabilitation Project, can and do offer them that new chance.

"To get to the Fayette County Project, you have to drive through many of the villages that straggle out from Pittsburgh, thence out on the state highway, then turn abruptly on to a cinder road, go over a crest, and the beginnings lie before you. A farmhouse, brand new, with a big barn lies on your right. That's for the community's farmer. Just what his place will be in the final state of the community is left for evolution to work out. Right now he raises crops and sells produce to the cooperative store. He and his team do the plowing for the small plots that lie behind each house in the community. Incidentally, the present farmer is an ex-college teacher who has taught in folk schools as well as in more formal institutions. To him the seventeen families that are already established are turning for help in organizing a Sunday school. For their regular schooling the children are now being sent to the public schools in a neighboring village, but the farmer-teacher will undoubtedly be called upon to help with the organization of public schools in the community when it gets big enough.

"Beyond the farmhouse there are signs of what is to be a row of houses: some cellars dug out, one cellar of gray field stone already built, another in the building. A master mason, experienced in directing unskilled labor in a government housing project, has charge of the work. He is paid by the Friends. His laborers are all members of the community who are working out their time requirements.

"To the left of the road, and up the hill is a motley collection of buildings. Most of them are brooder-houses, with here and there a garage, and on each site the protruding foundation of a cellar. The idea is this: Seventeen of the families are beginning to live on the place. They put up a brooder-house first, if they are going to raise chickens, and the family moves into it to live there until their turn comes to have the men of the community build their house. The field stone, by the way, comes from the community's own quarry back on the highest hill.

"Farther down the road, still on the left, is an old red brick house. This is the dormitory and dining hall for members of the community who have not yet set up even their temporary quarters. Here also live David Day and his wife, who have organized the Project and are carrying it through.

"Mr. Day took me across the road to a tar-paper shack in which his 'office' and the cooperative store are both housed. I had seen the Project as a whole; it was Mr. Day who gave me the details. As I have already indicated, membership in the community is open to anyone within a certain small radius who has enough vision to see the possibility of escape from the intermittency and insecurity of work in the Fayette County mines and who welcomes the chance to become independent and to own a home.

"Each applicant has to submit to a most intensive examination by the community committee on admission, but let me hasten to say that the items for examination have been worked out not by the Friends but by the community members themselves. Since the success of the Project depends upon the combined efforts of all, no less than upon individual integrity, the members naturally take every precaution to see that each person who comes into the community shall be someone on whom they can count to the full. The scheme is built upon a system of man-hours contributed to the Project as a whole. There is no point here in going into the details: a small cash outlay; a minimum payment each year; a fixed number of man-hours of labor to the community; and whatever of extra labor he can contribute to his own place are the essential requirements for each community member. The cellars are dug, foundations built, eventually the houses will be erected, all in strict rotation, by all the men in the community. If a man is working in the mines he usually works eight hours there, sleeps eight, and applies the rest of his available time on the Project. A man-hour of a friend or relative counts just as much as the individual's own and is entered on the time sheet. Boys under eighteen years of age count for two-thirds of an hour. The boy-hours' provision interested me almost as much as any phase of the set-up. It indicated a return to the old times, now almost lost, when good stout men-children were a decided economic asset. I was particularly struck by the interest and zest the youngsters displayed in 'fixing up the old man's place.' There didn't seem to be much compulsion. 'By golly, you can see the place growin'!' one fifteen-year-old said to me as he tugged manfully away at turning the crank for a large concrete mixer.

"The members of the Fayette County community are not satisfied to concern themselves only with plans for the administration and operation of the Project. They are facing forward and considering what shall be done to provide secular and religious education for their children, to increase their own knowledge, strengthen their ability to handle their increasing problems, and build an *esprit de corps* that shall carry them through whatever disasters, great or small, may come to them. At all times they are conscious of the fact that they have less than fifteen years of working their own trade of mining ahead of them. Even now they are looking for some industry that they can develop in their locale to support the majority of the community members. So far, the sale of poultry and eggs has been the only means they have found to add to their slender earnings from the mines. They are frank to admit that poultry raising will not suffice for any sizeable population. So they are even now, before they have built all their houses, on the lookout for something else that will give economic stability to the community. Meantime they are working.

"Education through a church? I've told my story pretty poorly if you don't know the answer to that."

In his travels through the Pittsburgh area, Mr. Ogden encountered also work being done by the Catholic Church among the steel mill workers.

"Clinton Golden of the Steel Workers' Organization Committee told me of the Catholic Radical Alliance in Pittsburgh," Ogden reports. "He wasn't sure just what the Alliance was doing, but he seemed very sure that Father Owens and Father Hensler, who had organized it, were liked and trusted by labor;

that they had many times taken their places in picket lines; and that it would be well worth my while to talk with them. He even went so far as to make an appointment for me.

"I was not lucky enough to meet Father Owens, but I had a most enlightening talk with Father Hensler. He and Father Owens had organized the Catholic Radical Alliance, he told me, because they felt that the perfectly good word 'radical' was being loosely used and even more loosely thought about, and they were trying to bring it back to its original meaning of 'roots' by connecting it with the church. . . . There had been numerous protests (from the Pittsburgh Diocese) to the Bishop, on the one hand, and, on the other, numerous inquiries about the Alliance from workers, many of whom had attended its meetings.

"The Catholic Radical Alliance is not merely sympathetically interested in the plight of the worker and in his efforts to scramble a little farther up the ladder toward security; it is also allied with the work that *The Catholic Worker* is doing in New York; and in Pittsburgh it conducts 'discussion clubs.' I have to use the quotation marks because, though Alliance discussions are lively and opportunity is freely given for the expression of all shades of opinion, there is the inevitable pronunciamento at the close of every session. Both Father Owens and Father Hensler are adept at picking up points in the discussions and interpreting them in the light of relevant opinions that have been set forth in the papal Encyclicals.

"Father Hensler's account of the Alliance gave me the clearest picture of the position of progressive Catholics that I gained on my trip. I was conscious of no attempt to capitalize on the sensationalism of the title, though Father Owens and Father Hens-

ler are perfectly aware of its advertising value. The churches have their own wares to sell, but opportunism can be laid at their door as little as anywhere.

"The Catholic Radical Alliance, with Father Hensler and Father Owens at its head, has earned recognition from the ranks of labor in and around Pittsburgh, not by ballyhooing, but by dint of good hard labor."

Here and there throughout the country, there is a church that has organized its program wholly around the worker. The Grace Community Church in Denver is such a one. Perhaps no church in the country has identified its interests so thoroughly or so forthrightly with the problems of labor as has this enterprising community center (for it is pre-eminently that) near the heart of Denver's downtown district. From a small mission Sunday school, organized in an icehouse in 1873, Grace Church has grown into an impressive institutional plant with an extensive civic program, ministering to thousands of workers and underprivileged families through its Nursery, Mother's Clinic, boys' and girls' clubs, labor college, open forum, and workers' services of worship in the historic Evans Memorial Chapel. "Grace Church," says Edgar L. Wahlberg, minister of the church, "attempts to be a labor church and has been designated as such by various labor assemblies and unions. Twenty-six unions and radical movements think of Grace Church and Grace Center as meeting places and use the equipment regularly. Two labor unions have rented headquarters in the Church. Four other unions are negotiating for rooms. . . . Twenty-eight years ago it was generally felt by bakers that a bakers' union could not succeed unless its headquarters were near a saloon. Today this union is in Grace Center."

Many different organizations meet regularly in Grace Church. Besides the Bakers' Union, there are the Sheet Metal Workers, Truck Drivers and Teamsters, Tramway Employees, Tank Builders, Retail Clerks, Auto Mechanics, Cleaners and Dyers, Fraternal Order of Business Men, Dental Laboratory Workers, Poultry Cooperative, Milk Cooperative, Radio Service Men, Janitors, Farmers' Union, and many others. Grace Church has been widely known for its Labor College, which has just completed its nineteenth session. It is administered by a labor committee in cooperation with the minister of Grace Church. The College, which meets on Mondays and Thursdays for sixteen weeks each year, specializes in social and economic questions and includes courses in Psychology, Economics, Public Speaking, Labor News, Writing, Labor Law, Parliamentary Law, Labor Propaganda, International Relations, and so forth. Twenty-one classes are held each year. Following each class session on Monday and Thursday nights, a forum is held in which current problems are discussed. In addition, Grace Church conducts an open forum of a more general character where, from time to time, panels and addresses on current topics by national and local leaders of thought are featured.

The Mothers' Clinic conducted at Grace Church is said to be one of its most constructive programs. More than sixteen hundred women received its counsel and aid during the year 1935–1936. The activities of the clinic are numerous. Much of the program could be described as hospitalization; yet a considerable amount of adult education is carried on in connection with the medical care and also as a separate program. Counsel concerning matters of health is provided, intimate family problems are dealt with, and many other forms of instruction are given by

a competent physician and a trained nurse. From what I was able to observe while visiting the Church, its program of education for women, although not so extensive, is as effectively developed as its activities for men. Classes in music, drama, art, home economics, personality development, and handcraft are given throughout the year.

The Labor Temple in New York City is another striking example of adult education for workers carried on through the church. Wilbur C. Hallenbeck, in "A Study of Adult Education Activities in Thirty New York Churches," says "Probably the most significant adult education program in any New York church is that carried on by Labor Temple, a Presbyterian organization. For twenty-five years this church has conducted a ministry to laboring people. The program has always been educational and for adults. Nearly fifteen years ago the Labor Temple School was organized to afford industrial workers an opportunity for study and education. The school has a paid director and a comprehensive course of classes. A forum where social issues are presented by able speakers is an important part of the program. A second emphasis is the study of such general subjects as philosophy, contemporary civilization, important books, and social politics. These activities are supplemented by classes in health, the arts, and speech. There are classes every evening but Saturday."

These glimpses of present scenes indicate that adult education enterprises carried on through the churches reach a creditable sum. The number increases when one takes into consideration the fact that in a great many communities projects in adult education which appear to have no connection with the churches have actually been initiated by church leaders and are directed

by the church staff, though no official affiliation is recognized. The adult education program in Claremont, California, for example, since its inception has been under the direction of the minister of the Community Church, and the secretary of the adult education council has been the church secretary. In other communities where adult education councils or other organizations had taken the initiative in promoting educational programs, I found the churches sharing in some phase of the work, either offering church rooms for classes or participating actively in the planning of a program.

The Works Progress Administration program of adult education has enlisted the cooperation of churches along with other public institutions. In looking through the program and locations of W.P.A. Adult Education Classes in Chicago, sponsored by the Chicago Board of Education, I noted that one hundred and twenty-two Chicago churches had opened their doors to its classes. More than seventy-five per cent of these are Protestant churches. According to Frank G. Ward, Supervisor of Public Affairs Education under the W.P.A. program in Chicago, the contribution of the Protestant churches in this area is very considerable.

PART III

COMPARISONS WITH CONCLUSIONS

Toward Standards

WHAT baffles one in this maze of activity for adults in the churches and synagogues is finding a basis for fairly appraising its educational achievements and for relating it to what is generally considered adult education outside the churches. There is little advantage, it seems to me, in defining adult education arbitrarily and then attempting to discover what is going on in the churches that may be said to coincide with the definition. A better procedure, it seems, is to observe first the many forms of activity which have some educational intent, conducted by the churches and synagogues, and then to distinguish between those that are peculiar to the church or synagogue and those that are sufficiently similar to what is being done in other institutions to be considered comparable to general adult education. This will accomplish two purposes. It will reveal, on the one hand, the direction which adult education is taking in the churches, in contrast to what some might choose to call secular adult education; and, on the other hand, it will suggest the extent to which churches and synagogues are becoming centers of adult education in the general sense. By way of telescoping the observations, I have arranged under two headings the various types of adult activities conducted by the churches and

synagogues considered in this study: I. Adult activities that are distinctive of the church program, either because of their doctrinal bent or bias; their evangelical motivation; or their being related functionally to the church or synagogue. II. Adult activities in churches and synagogues similar enough to adult programs outside the church to be considered comparable to the general movement in adult education or even an integral part of it.

I. ADULT ACTIVITIES DISTINCTIVE OF THE CHURCH

A. Because of Doctrinal Bent
   Catholic study groups
   Catholic conferences on industrial problems
   Courses in Bible study, church history, or religious doctrine with sectarian emphasis

B. Because of Evangelical Motivation
   Learning for Life Programs, projected by the International Council of Religious Education under the United Christian Adult Movement
   Social-action projects, such as the Congregational Peace Plebiscite; Church League for Industrial Democracy, and so forth
   Schools in Christian Living sponsored by Church Federations

C. Because of the Relation to Church or Synagogue
   Leadership training courses
   Pastors' institutes
   Colleges of Jewish Studies
   Parent education courses dealing with teaching of religious ideas to children
   Mission study groups
   Public forums centering in problems of religious heritage, such as certain Jewish synagogues and communities are developing

II. ADULT ACTIVITIES IN CHURCHES AND SYNAGOGUES COMPARABLE TO GENERAL ADULT EDUCATION PROGRAMS

Public forums: Ford Hall Forum, Boston; Sinai Temple, Chicago; Chicago Sunday Forum; Community Church Forum, New York; Cumberland Com-

munity Forum, Maryland; Unitarian Public Forum, Los Angeles; and so forth

Lecture series: in Sinai Temple, Chicago; Central Methodist Church, Detroit; Hennepin Avenue Methodist Church, Minneapolis; Temple Israel, Boston

Courses of study: in College of Life, First Congregational Church, Los Angeles; Church Night Interest Groups, First Methodist Church, Evanston; discussion groups and classes, Riverside Church, New York; Mid-Winter Institute, Elm Park Methodist Episcopal Church, Scranton; study programs of Relief Society, Mormon Church; seminar in Plymouth Church, Denver; School for Leisure, Rosary College; and so forth

Projects: Re-thinking Chicago; Friends' Rehabilitation Project; Institute of International Relations, under Friends and Congregationalists.

One will see from this distribution of adult activities that the bulk of the churches' program in adult education is of a character peculiar to its institutional or religious interests. Practically the whole of the adult program of the Catholic Church stands apart from the general movement in adult education because of the doctrinal and authoritarian predilections that underlie each of its phases. For example, its study groups have for their purpose the imparting of the Church's teaching upon various problems of current interest; likewise, the Conferences on Industrial Problems are conducted avowedly to communicate the Church's position in regard to vital social issues. In achieving this purpose, the Conferences, as well as the study groups, provide opportunity for analyzing and deliberating upon problems and issues which are of equal concern to non-Catholics and to people outside the Church. It is at this point that their activities come upon common ground with those of the general movement of adult education. By their own choice, however, the framework of the discussion renders them distinctive of the Catholic Church and specifically oriented to the interests and concerns of the

Church. One should probably consider the adult education of the Catholic Church supplementary to that of the general movement, in the same way that the parochial school system is supplementary to that of the public schools.

Adult courses of study in the Bible, church history, or doctrine with a sectarian emphasis are distinctive in a different sense. Here both the method and temper of study, as well as the particular content, are outside the area of interest that concerns the general field of adult education. I am distinguishing in this classification between courses of study which are pursued with a conscious sectarian bias and the scientific study of Biblical literature and history. The latter belongs properly to the general field and could, conceivably, be pursued outside as well as inside the church or synagogue.

In designating the Learning for Life Program of the United Christian Adult Movement, the social-action projects of the various Protestant and Jewish groups, and the Schools in Christian Living sponsored by Church Federations as activities distinctive of the church, we are not altogether accurate. As in the case of the Catholic programs, it is not wholly correct to speak of them as doctrinal approaches to contemporary issues. There is a minimum of doctrinal bias in them, to be sure—as much as the liberal Christian is capable of tolerating or, shall we say, formulating—but it is not so much their intellectual predilections as the intent motivating the undertakings that differentiates them from the general field of adult education. They are kinds of adult education activities which are of peculiar concern to liberal Christian people. This differentiation is made, not to discount their importance, but to define the limits of their appeal. Here, as in the case of the Catholic study groups and Conferences, much of the

content of the courses and discussions is identical or coterminous with interests of the general field. We should probably consider these programs like the Catholic activities, supplementary to the general type of adult education in current social and sociological problems. They provide adult education oriented to the concerns of the liberal Protestant churches. The term "evangelical" is intended to designate this distinctive turn.

The inclusion of Leadership Training Courses, Pastors' Institutes, Colleges of Jewish Studies, and similar efforts under the third group of activities distinctive of the church and the synagogue, probably needs no further explanation. The subject matter of courses, especially of some of the Pastors' Institutes, is, in many instances, on common ground with ventures outside the church. For example, in the average Pastors' Institute the emphasis is on mental hygiene, psychology, and sociology, especially the sociology of the family and the home. Likewise, the Colleges of Jewish Studies approach the historical study of Jewish institutions and traditions in such a way as to make them ethnic studies comparable to any historical or anthropological study of religious institutions. It is not uncommon for non-Jewish students of religious history and culture to enroll in these courses. What sets this group of activities apart from the general adult education movement then, is not in every case the content or the method of study, but the purpose for which they are set up. They are designed specifically to accomplish certain institutional ends and should be considered distinctive in that sense.

The adult education activities that are found to be comparable to those of the general movement are programs that have been initiated independently by individual churches or synagogues. The conclusion toward which this observation seems to

point is that, in their official capacities, the churches are at present interested in adult education in so far as it serves or extends the spiritual or the evangelical cause of the church. Accordingly, adult education, where it is officially promoted through churches, must be conceived as an agency of evangelism. Many churchmen and leaders of adult education in the churches and synagogues have expressed themselves as being in agreement with this observation.

Where the more general type of adult education has been projected through churches and synagogues, however, there is evidence of a forthright interest in education for its own sake. It implies that education in a broad sense is an integral part of the conception of spiritual culture. I am not unaware that some of the programs sponsored by enterprising clergy and laymen are frankly steps toward "promoting" the church. I have before me a folder, announcing a particular type of program of an ambitious character, which bears the blunt statement, "A Modern Church Attendance Stimulus." I do not feel, however, that this emphasis has been characteristic among churches offering the more general type of adult education. One minister remarked that he didn't know what he would do if everyone who attended the forums and study courses of his church decided to attend services. "We couldn't take care of them in one auditorium," he added.

Whatever the motive, it has been demonstrated that eminently significant enterprises in adult education, both of the general pattern and of the more distinctly religious type, can be developed in churches and synagogues. In saying this, I am not simply asserting a personal judgment, but recalling what directors of adult education councils in various cities have said. "The best

piece of adult education work being done in this city," one director told me, "is the course of study conducted by the ——— Church," and he named a Catholic enterprise. In another city, a Jewish synagogue was cited as the outstanding center of adult education in that area. Certain Protestant programs have been mentioned with similar distinction. If, as yet, adult education in its more definitive sense must be appraised as a minimum interest among the churches at large, the interest, wherever it is evident, is genuine and full of promise.

A Basic Issue in Adult Education

ADULT education, when it has had an objective, has sought to provide stimulus for the full development of the individual as a person. When one contemplates the implications of this objective, a question arises which concerns every form of adult education, whether conducted by churches and synagogues or other social groups: Under what conditions is adult education contributing to the full growth of the individual? Is it serving that end when it provides opportunity for enlarging the individual's mental horizon, when it develops in him a capacity for appreciation and an ability to respond or to behave as a mature person; or can it serve that end only through a social reorientation by awakening him to the imperatives and opportunities of human existence, impelling him with the will to live responsibly and to fashion the social environment for a more ample life for everyone?

From the point of view of one group of educators, the social scene is an order of relations beyond the range of educational activity. They believe that education is a process of developing individuals, not of changing the social order. Education can enable individuals to understand, and perhaps cope effectively with, the social environment, but it can not properly enter the field of aggressively planning or promoting social change.

From the opposing standpoint, no education is worth doing unless it leads to social action. Education at its best, this view would have it, is a creative process committed not simply to releasing the powers and capacities of individuals to live in the world as it is, but also to fashioning an order of living that must, in turn, be shaped by creative personalities. Individuals and society are not two distinct and rival realities; they are the plant-and-soil context of one organic scene.

If impressions are trustworthy, it would seem that, with some exceptions, the churches tend toward the social emphasis in education. Protestantism in particular, especially as it is represented in the United Christian Adult Movement, evinces an avowedly official preference for socially motivated adult education. Indeed, Harry C. Munro has said that "education for social action represents the one singular emphasis, in so far as Protestant adult education has achieved a distinctive trend."

In the main, Jewish and Catholic educators have seemed more attentive to the cultivation of what may be called the personal arts than have Protestants, although any generalization of this sort is only partially true and should not be taken too seriously. Yet the fact that both Judaism and Catholicism embrace a cultural heritage of such antiquity that it has had time to season, and the counter fact that Protestant groups are still near enough to their reactionary periods when the fruitions of this seasoned culture were defiantly disregarded, make inevitable, on the one hand, a certain degree of habitual inclusiveness toward such culture of the spirit in Judaism and Catholicism; and as equally inevitable, on the other hand, a habitual disinclination toward it in Protestantism. There is clear evidence within certain Protestant groups of an effort to recover this more inclusive cultural

interest. Striking examples of this tendency among Protestant churches and Protestant churchmen could be cited, but the evangelical impulsion in Protestantism is widespread; and, as we have said, cultural interests and the evangelical temper tend to be mutually exclusive.

It would be a mistake, however, to assume that Judaism is less committed to a social orientation of education than Protestantism. As Isaac Landman of Brooklyn has said, "The creation of a better social order has always been the chief concern of religious education among the Jews." Yet the social education of the Jewish synagogue is so thoroughly oriented to an inherited culture embracing elements that go beyond the prophetic ideal that, in so far as it expresses the faith of the synagogue, it never quite reaches the singular and restricted zeal of the social philosophy that is rooted in the tradition of the Hebrew social prophets.

Catholicism, too, as we have seen, promotes an active social interest in education. Yet here, again, partly as a matter of policy, but also as a result of a conditioning growing out of its more inclusive cultural and intellectual tradition, its social education manifests a restraint and a deliberative character that makes it more analytical than impassioned.

If what has been said here has some basis of fact, the conclusion would seem to be that a predominant phase of adult education being undertaken in Protestantism under official auspices and projected as a United Christian Adult Movement is strikingly in accord with the educational objectives of adult education leaders in the general field who find the focus of education in social change. A considerable portion of Jewish adult education, especially as it is projected through Reformed synagogues, can likewise be said to be sympathetic to the emphasis upon social

change. Within Catholicism, while the social emphasis is prevalent and in some cases intense, there is not the same degree of official commitment or endorsement of education for social action or social change.

The tension between the individual and the social conceptions of adult education is not so marked in the churches and the synagogues as it appears to have become in the wider educational field. It is an issue of such importance, however, that it can not be ignored wherever adult education is undertaken seriously.

In viewing these two conflicting philosophies critically, it is impossible to overlook the fact that they represent different stages of thinking upon problems of the cultural life. The one frankly holds to the ideal of the civilized self which was defined by Renaissance thinkers like Erasmus and other classical humanists and by the Greeks before them. It puts a premium upon refinement of personality in taste and intellectual acumen. It urges a selective education which shall expend the resources of education upon persons capable of a fine flowering. The other philosophy is essentially mass centered, and thus socially impelled. It takes its stand with post-Renaissance thinkers who have been stirred by the social demands of the industrial era and by opportunities for the masses which followed the dawn of the machine age. Where the one looks to the refining discipline of philosophy and the aesthetic life, the other turns hopefully to the experimental venturing of the social sciences. The one has the confidence and clarity of seasoned reflection; the other manifests the impatience and zeal of a developing, though confidently expectant, turn of thought.

There is little likelihood of any genuine rapport between these

two philosophies of education within the near future. In their present forms, the two can not be harmoniously correlated, for the tensions, historic in origin, at present remain strong. Yet adult education would be greatly impoverished if either ideal were to drop away, or to become obscured by the other. Each represents a distinctive emphasis that is defensible; and, in a well-rounded philosophy of life, they are complementary. The one stresses the heritage and high tide of human culture in terms of the civilized individual, to which an intelligent people must always aspire. The other looks toward yet unrealized possibilities of the human spirit in terms of corporate accomplishments, to which a democratic people must also aspire.

It has been the experience of other commonwealths that when the individual has prospered, the masses have been abused; individual growth, in turn, has suffered when standards have been determined solely by the masses. This situation is understandable, but it is not inevitable. In democratic America, there is some hope that we may yet find the way to encourage the complete growth of the individual and at the same time further the well-being of the people of the nation. The church is prepared to work steadfastly with other agencies to make this hope a reality.

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